كتــاب

الحسنة والسيئة

GOOD DEEDS AND BAD DEEDS

AND THEIR RECOMPENSE

Shaykh Al-Islam
Taqi Al-Din Ahmed Ibn Taymiyyah
(661 - 728 Hijri)

تأليف
شيخ الإسلام ابن تيمية

Translated, Edited and Compiled by Um Salahadin

{ And We divided them into nations on the earth, some of them are righteous and some of them are other than that and we tested them with prosperity and adversity so that they might return} Al Araf - The Heights v. 168

{Then surely We shall question those to whom it was sent, and verily we shall question the messengers.} Al A'raf - The Heights v. 6

{Who obeys the messenger has obeyed Allah, but who turns away, then we have not sent you as a watcher of them.} An Nisa - The Women v. 80

{And We have not sent you except as a bearer of glad tidings and a warner.}Al Furqan - The Criterion v. 56

{And if you deny, nations before you have denied and it is not for the messenger except to convey the message clearly.} Al Ankabut -The Spider v. 18

{And on the day when their faces will be turned over in the fire, they will say, if only we had obeyed Allah and obey the messenger. And they will say, our Lord we obeyed our chiefs and our great ones and they mislead us from the right way.} Al Ahzab - The Confederates v. 66-67

{Thus whoever honors the symbols of Allah, then it is truly from the piety of the heart.} Al Hajj - The Pilgrimage v. 32

{Or they say he is crazy, on the contrary he came with truth, but most of them hate the truth}
Al Mu 'minun - The Believers v. 70

{And most people are not believers, even if you strive.} Yusuf (Joseph) v. 103

{That is what they reached of knowledge. Verily, your Lord knows best who goes astray from his path and he knows best who is guided.} An Najm – The Star v. 30

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Introduction

I have chosen to translate and edit the fatawi (legal interpretations) of Ibn Taymiyyah regarding good deeds and evil deeds specifically to clear up some major misconceptions regarding the subject of jihad (struggle to the utmost). The concept of good and evil as set forth in Qur'an is uniquely connected to this point.

Allah has created us to obey him and gain paradise. Satan was created to tempt us and lead us astray from that ultimate prize. As Allah wants only good for his creation, he sent prophets to show us the way. Satan has always lain in wait for these messengers and those who emulate them to take them far astray by making evil deeds seem pleasing. This eternal struggle has been the subject of philosophical debate throughout the ages, but in the end most accept that there is a struggle – as they face problems in their daily lives as a result. As the word jihad means "to exert the utmost effort in the struggle to uphold truth," now the question left open to the reader is to determine correctly by using his faculties and sincerely seeking for it, what exactly is the truth.

In my years of reading and seeking, both as a Muslim and previously as a typical Amerian pseudo-Christian exposed to all creeds and cults in university studies and elsewhere, I have found no better exponent of the concept of this struggle than Shaykh Al-Islam Ibn Taymiyya. He has been misinterpreted recently, and his true worth is known only to a few who properly understand his Qur'an commentaries.

This translation is a very small attempt to expose the non-Arabic reader to the wisdom of one of our greatest scholars who was unflinching in his call for an unswerving reliance on Allah's revelation, and for having ultimate trust in whatever would follow in regards to the ongoing struggle with the enemies of Allah.

Um Salahadin
26 Shawal 1421
21 January 2001
Cairo, Egypt

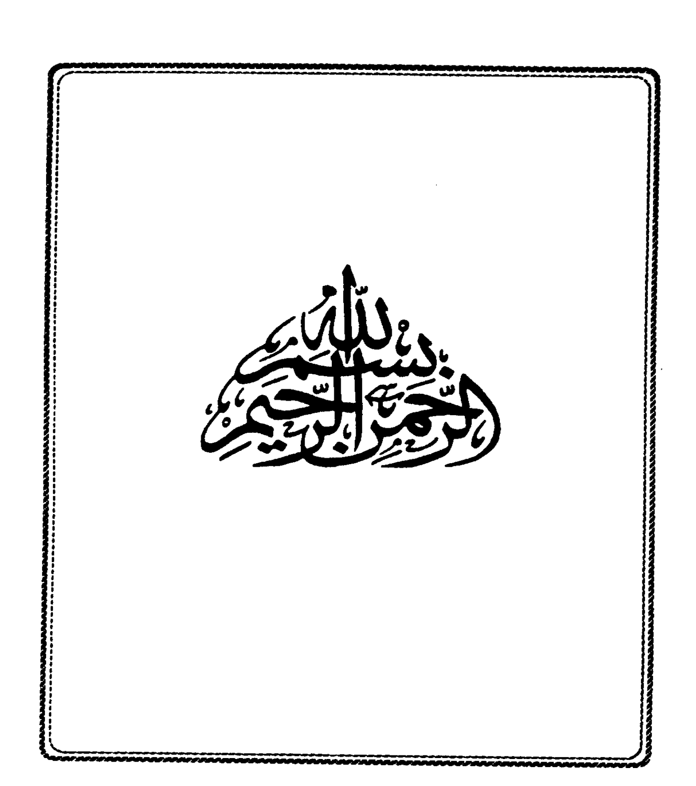
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بسم الله الرحمن الرحيم

Good and Bad Deeds

Almighty Allah has revealed in Quran:

> {Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you as a Messenger to humanity and Allah is Sufficient as a Witness.} An Nisa - The Women v. 79

The magnificence of this verse is understood when what preceded it in Quran is taken into consideration. That is, the matter of "Jihad" - struggle for Allah - and the reprobation of those who neglect it. Allah has revealed;

> {O you who believe! Take your precautions, and either go forth in parties, or go forth all together.} An Nisa - The Women v. 71

Previously mentioned is obedience to Allah and Prophet Muhammad, and ruling by what they ruled and referring any disagreements among people to Allah and Muhammad and reprobating any other type of ruling.

These verses elucidate belief in Allah and his messenger as described in

{But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.} An Nisa - The Women v. 65

This Jihad should proceed in the way Muhammad taught:

> {Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.} Al Hujurat - The Rooms v. 15

Allah has revealed:

> {Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline

and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision. And Allah guides not the people who are Al Fasiqun (the rebellious, disobedient to Allah).} At Taubah - Repentance v. 24

{Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid-al-Haram* (at Makkah) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah and Allah guides not those people who are the Zalimun (polytheists and wrong-doers.)} At Taubah - Repentance v. 19-21

{O you who believe! Shall I guide you to a commerce that will save you from a painful torment. That you believe in Allah and His Messenger and that you strive hard and fight in the cause of

Allah with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins and admit you into Gardens under which rivers flow, and pleasant dwellings in gardens of 'Adn (Eden) (Eternity), that is indeed the great success. And also another which you love, --- help from Allah and a near victory. And give glad tidings to the believers. O you who believe! Be helpers of Allah as said 'Iesa (Jesus), son of Maryam (Mary), to Al Hawarieen (the disciples): "Who are my helpers (in the Cause) of Allah? Al Hawarieen (the disciples said: "We are Allah's helpers (i.e. we will strive in His Cause! Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.} As Saff - The Rows 19-21

These verses concerning struggle (Jihad) were revealed in the Quran through the Prophet Muhammad to rule people according to what Allah

orders and stop any other rule. One is reminded of Allah's grace, mercy and protection from those who may mislead, and the bestowal of Allah's knowledge, which was previously absent. Blame is placed on those who doubt the Prophet Muhammad and follow others from among the unbelievers. This type of shirk (association of power to other than Allah) is very dangerous, as it is the only sin which Allah does not forgive.

The best way is to worship Allah only, associating nothing and no one else. The good deeds done by the worshipper must be performed according to Allah's rule and not done in the style of innovators who create new forms based on their own vain desires. The correct way is the way of Abraham and his followers.

Allah has revealed:

> {And who can be better in religion than one who submits his face to Allah and he is a good-doer. And follows the religion of Ibrahim Hanifa (the upright) and Allah did take Ibrahim as an intimate friend.} An Nisa - The Women v.125

The order to obey the Prophet Muhammad includes struggle (Jihad) in the way of Tawhid-Unity of Allah as did the followers of Ibrahim, being sincerely devoted to Allah and worshipping Him according to the good deeds of Prophet Muhammad.

In the verses concerning struggle, Allah rebukes those who fear the enemy and prefer this life. Leaving the struggle will not protect them. On the contrary, death will reach them wherever they are and they will receive no benefit by their neglecting the struggle. On the contrary they gain only in loss in this world and in the hereafter. Allah has revealed:

> {Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salat and give Zakat[1], but when the fighting was ordained for them, behold! A section of them fear men as they fear Allah or even more

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[1]Salat - prayer, Zakat - charity

they say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is better for him who fears Allah, and you shall not be in the least death with unjustly. It has been said of them that they are the Hypocrites.} An Nisa - The Women v. 77

Cowardice and failure were the result of their weak hearts, and Allah has revealed:

> {Those who disbelieve say: Why is not a chapter of Quran sent down (for us)? But when a decisive chapter is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him). Obedience (to Allah) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allah, it would have been better for them.} Muhammad v. 20-21

{And when the hypocrites and those in whose hearts is a disease said, "Allah and His Messenger promised us nothing but delusions!} Ahzab – The Confederates v. 12

{Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high! And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Muhammad) say: "All things are from Allah," so what is wrong with these people that they fail to understand any word?} An Nisa - The Women v. 78

Allah's saying: "It befalls them" refers to what was aforementioned (those who fear people) or what is known and not mentioned as in many subjects. It is said that they were the pagans from the Jews. It is also said they were the hypocrites and they were of both types.

• The Meaning of Good and Bad Deeds in Quran

Most commentators explain that these terms refer to

favors and trials as well as what the human chooses to do based on his own consideration of good and evil. The words good and bad deeds in Quran refer to both. Allah has revealed:

> {If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become al-Muttaqqun (the pious) not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.} Al Imran - The Family of Al Imran v.120

Also Allah has revealed:

> {If good befalls you it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.} At Taubah - Repentence v. 50

> {And We have broken them up into various separate groups on the earth, some of them are righteous and some are

> away from that. And We tried them with good and evil in order that they return.} Al A'raf - The Heights v. 168

Also Allah has revealed:

> {... And verily, when We cause man to taste of mercy from Us, he rejoices thereat but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man is an ingrate!} Ash Shura - The Counsel v. 48

Allah spoke of the pessimistic unbelivers of Musa (Moses) and those with him. Allah has revealed:

> {But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Moses and those with him. Be informed! Verily, their evil omens are with Allah but most of them know not.} A l A'raf - The Heights v. 131

This is after the verse regarding:

> {And indeed We punished the people of Pharoah with years of drought and shortness of fruits, that they might remember (take heed).} Al A'raf - The Heights v. 130

- What is Ordered and What is Prevented

What is ordered and what is prevented as referred to in Quran. Allah has revealed:

> {Whosoever brings good, he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requited for what they used to do.} Al Qasas – The Stories v. 84

Also Allah has revealed:

> And perform As-Salat[2], at the two ends

[2] Prayer

of the day and in some hours of the night. Verily, the good deeds remove the evil deed (i.e. small sins). That is a reminder for the mindful}. Hud v. 114

Also Allah has revealed:

{Except those who repent and believe, and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.} Al Furqan - The Criterion v. 70

- The Meaning of the Expression "What Befell You."

The meaning of "by what befell you," as it has been revealed in Quran and not "what you did," or "what you earned" as Allah has revealed:

{And whatever of misfortune befalls you it is because of what your hands have earned. And He pardons much.} Ash Shura - The Consultation v.30

Allah has also revealed:

> {And so judge between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most are revellious and disobedient to Allah.} Al Ma'idah - The Tablespread v. 49

And also: Say:

> {"Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allah will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."} At Taubah - Repentance v. 52

> {And if there had been a Quran with which mountains could be moved, or the earth could be cloven asunder, or the

dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. Have not then those who believe yet known that had Allah willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their deeds or settle close to their homes, until the Promise of Allah comes to pass. Certainly, Allah does not fail in His Promise.} Ar Ra'd - Thunder v. 31

{On the Day when Allah will gather the Messengers together and say to them: "What was the response you received? They will say: "We have no knowledge, verily, only You are the all-Knower of all that is hidden.} Al Ma'idah - The Tablespread v. 109

{And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones. Who, when afflicted

with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return.} Al Baqarah - The Cow v. 155-156

Therefore the words "what befalls you of good or evil," deals with what happens to humans: either favors or blessings which please him or trials which hurt him. The verse is understood thusly by most commentators.

Successive Disobedience and Obedience

The second art of disobedience could be a result of the first, as apart of the recompense for an evil deed. It is related in a true hadith related by Ibn Masoud. "Be truthful, for truthfullness leads to overall good and overall good leads to the Paradise. for a man continues being truthful until he is written with Allah as truthful. And beware of lies. for lying leads to overall evil and overall evil leads to the hellfire and a man continues lying until he is

written with Allah as a liar."[3]

It is recorded in more than one place in Quran that the second good deed is the result of the reward from the first just as the second bad deed is a punishment for the first. Allah has revealed:

> {And if We had written, "Kill yourselves or leave your homes," very few of them would have done it; but if they had done what they were advised to, it would have been better for them, for a firm resolve. And indeed We should then have bestowed upon them a great reward from Ourselves And indeed We should have guided them to a Straight Way.} An Nisa - The Women v. 66-68

Allah has also revealed:

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[3] This Hadith is found in Bukhari 6094, Muslim 2607, Abu –Daoud 4989, Tirmidhi 1975, and Ahmad 1/432 and Baihaqui Sunnan" 10/196

{As for those who strive hard in Us, We will surely guide them to Our Paths. And verily, Allah is with the good doers.} Al 'Ankabut - The Spider v. 69

Allah also revealed:

...{But those who are killed in the Way of Allah, He will never let their deeds be lost, He will guide them and set right their state. And admit them to Paradise which He has made known to them.} Muhammad v. 4

Allah also revealed:

{Then evil was the end of those who did evil, because they belied the signs of of Allah and made mock of them.} Ar Rum - Rome v. 10

Allah also revealed:

{Indeed there has come to you from Allah a light and a plain Book.

> Wherewith Allah guides all those who seek His Good plesure to ways of peace, and He brings them out of darkness by his Will unto light and guides them to a Straight Way (Islamic Monotheism)} Al Maida - The Tablespread v. 15-16

Allah has also revealed:

> {O you who believe! Fear Allah, and believe too in His Messenger. He will give you a double portion of His Mercy, and He will give you a light by which you shall walk, and He will forgive you. And Allah is Oft-Forgiving, Most Merciful.} Al Hadid - Iron v.28

Allah has also revealed:

> {This (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are the pious.} Al 'Imran - The Family of Imran v. 138

Allah has also revealed;

> {... "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand.} Fussilat - They are Explained in Detail v. 44

Allah has also revealed

> {Verily, those who are the pious, when an evil thought comes to them from Satan, they remember (Allah), and they then see aright. But (as for) their brothers (the devils) they plunge them deeper into error, and they never stop short} Al A'raf - The Heights v 201-202

And Allah has also revealed concerning Prophet Yusuf and Zulaikha the minister's wife:

> {And indeed she did desire him and he would have inclined to her desire, had

> he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercouse. Surely, he was one of Our chosen, guided slaves.} Yusuf (Joseph) v. 24

> And when he (Yusuf) attained his full maaturity, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good. Yusuf (Joseph) v. 22

Allah has also revealed;

> {And when he attained his full maturity and was established, We bestowed on him Prophethood, and religious knowledge. And thus do We reward the good doers.} Qasas – The Stories v. 14

Allah also revealed:

> {Those who disbelieve and hinder from the Path of Allah, He will render their deeds vain. But those who believe and

> do righteous good deeds, and believe in that which is sent down to Muhammad, for it is the truth from their Lord, He will expiate from them their sins, and will make good their state. That is because those who disbelieve follow falsehood, while those who believe follow the truth form their Lord. Thus does Allah set for the parables for mankind.} Muhammad v. 1-3

Allah has also revealed;

> {O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement.} Al Ahzab - The Confederates v. 70-71

Allah has also revealed:

> {Say "Obey Allah and obey the Messenger, but if you turn away, he is

> only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey the message in a clear way.}
> An Nur - The Light v. 54

- Arbritation of the Sunna and Arbitration of the Whims

Abu Uthman Nisaburi said "whoever commands himself with the Sunna, in words and deeds gets its wisdom. Whoever commands himself with whims in words and deeds gets harmful innovations because Allah has said,

> {Say "Obey Allah and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey the message in a clear way.}
> An Nur - The Light v. 54

> {And let those who oppose the Messenger's commandment (i.e. his Sunna) beware, lest some trials befall them or a painful torment be inflicted on them.} An Nur - The Light v. 63

Allah revealed:

> {And they swear their strongest oaths by Allah, that if there came to them a sign, the would surely believe therein. Say: "Signs are but with Allah and what will make you perceive that (even) if it came, they will not believe?
>
> And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.} Al An'am - The Cattle v. 109-110

Allah has also revealed:

> {Those of you who turned back on the day the two hosts met, it was Satan who caused them to backslide because of some (sins) they had earned. But Allah, indeed, has forgiven them.} Al Imran - The Family of Imran v. 155

Allah also revealed:

> {And (remember) when Moses said to his people: "O my people! Why do you hurt me while you know certainly that I am the Messenger of Allah to you? So when they turned away, Allah turned their hearts away. And Allah guides not the people who are rebellious, disobedient to Allah. And when Jesus son of Mary, said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Tawra before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e.

Muhammad) came to them with clear proofs, they said: "This is plain magic." And who does more wrong than the one who invents a lie aginst Allah while he is being invited to Islam? And Allah guides not the people who are oppressors.} As Saff – The Rows v. 5-7

{And they say, "Our hearts are wrapped (i.e. do not hear or understand Allah's Word)." Nay, Allah has cursed them for their disbelief, so little is that which they believe.} Al Baqarah - The Cow v.88

Allah has also revealed:

Have you not looked at him who disputed with Abraham about his Lord, because Allah had given him the kingdom? When Abraham said (to him): "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Abraham said, "Verily! Allah causes the sun to rise from the east; then cause it to rise from the west." So the disbeliever was utterly defeated.

And Allah guides not the people who are opressors} Al Baqarah - The Cow v. 258

{Because of their breaking the covenant, and of their rejecting the Ayat (proofs, evidences, verses, lessons signs, revelations, etc.) of Allah, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" – nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.} An Nisa - The Women v. 155

Allah has also revealed:

Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straightened for you, then you turned back in flight. Then Allah did send down tranquility on the Messenger and on the believers, and sent down forces

which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.} At Taubah - Repentance v. 25–26

Allah has also revealed:

(Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes." This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment.} Al Anfal - The Spoils of War v. 12-13

{We shall cast terror into the hearts of those who disbelieve, becuae they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode

of the oppressors (polytheists and wrong-doers.} Al Imran - The Family of Imran v. 151

Allah has also revealed:

{He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani An-Nadir) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter there shall be the torment of the Fire. That is

> because they opposed Allah and His Messenger. And whosoever opposes Allah then verily, Allah is Severe in punishment.} Al Hashr- The Gathering v. 2-4

> {They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. Indignity is put over them wherever they may be, except when under a convenant (of protection) from Allah, and from men; they have drawn on themselves the Wrath of Allah, and destruction is put over them. This is because they disbelieved in the signs of Allah and killed the Prophets without right this is because they disobeyed (Allah) and used to transgress beyond bounds.} Al 'Imran - The Family of Imran 111-112

Allah has also revealed;

> {You see many of them taking the disbelievers as their protectors and

helpers. Evil indeed is that which their ownselves have sent forward before them, for that Allah's Wrath fell upon them and in torment they will abide. And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as protectors and helpers, but many of them are the (rebellious, disobedient to Allah). Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews, and those who are Al-Mushrikun, and you will find the nearest in love to the believers (Muslims) those who say: "We are Nasara (true follower of Jesus)." That is because amongst them are priests and monks, and they are not proud.} Al Ma'idah - The Tablespread v. 80-82

Allah has also revealed;

{Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?" Such are

> they whom Allah has cursed, so that He has made them deaf and blinded their sight. Do they not then think deeply in the Qur'an or are their hearts locked up? Verily, those who have turned back as disbelievers after the guidance has been manifested to them, Satan has beautified for them (their false hopes), and (Allah) prolonged their term (age).. This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter," but Allah knows their secrets.} Muhammad v. 22-26

Allah has also revealed:

> {And of them are some who made a convenant with Allah (saying): If He bestowed on us of His Bounty, we will verily, give Sadaqa (Zakat and voluntary charity in Allah's cause) and will be certainly among those who are righteous." Then when He gave them of His Bounty, they becme niggardly and turned away, averse. So He punished by

> putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised Him and because they used to tell lies. At Taubah - Repentence v. 75-77

Allah has also revealed:

> {If Allah brings you back to a party of them (the hypocrits), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind.} At Taubah - Repentance v. 83

Allah has revealed:

> {Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers,

> and that He may guide you to a Straight Path. And others (victories and much booty there are, He promises you) which are not yet within your power, indeed Allah encompasses them, and Allah is Ever Able to do all things. And if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a protector nor a helper. That has been the Way of Allah already with those who passsed away before. And you will not find any change in the Way of Allah.} Al Fath - The Victory v. 20-23

EVILS OF THE SELF

If the evil done by humans is a result of evil deeds which preceeded, and they are harmful, then we may say they are what befell him of evil deeds, that is his previous sins.

In any event, sins which are done are done by the person himself, and if they are so decreed, then they

are as a recompense which he brought upon himself by his original deed.

Prophet Muhammad said in a sermon: "I seek refuge in Allah from the evil of ourselves and the bad deeds that we do."[4]

Abu Bakr said to him: teach me a prayer. Prophet Muhammad said, "Oh Allah, originator of the earth and skies, knower of the seen and unseen, king and Lord of all things, I testify there is no God but you. I seek refuge in you from the evil in myself and the evil Satan and his associates and from any evil to myself or to any Muslim. "Say it upon waking and at the approach of evening and upon retiring." The word "and from yourself," show that punishments result from deeds although all result from Allah's decree.

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[4]Hadith Collection of Abu Daoud 1097, 2117, and Tirmidhi 1105 and Nisai 3/104-105, 6/89-90 and Ibn Majah 1892 and Ahmad 1/392, 393, 432, and Darami 2/142 related by Ibn Masoud

AN ANSWER TO THE "FATALISTS"

Those who maintain that any deed good or bad is a result of the individual's free choice and not from Allah say that Allah has given each person the capacity to do either good or bad deeds and these deeds occur solely as a result of individual choice and not as a result of Allah. Quran distinguishes between good and evil deeds but they don't accept this as regards the deed itself alone, nor in regards to Allah's creating it. They don't believe that Allah created any deeds at all. But there are some among them who say that events result as a recompense of other events as say the sunni[5]. So according to them, not all good deeds or bad are from Allah, but only a part of them. Those who say all is from Allah mean only the recompense for the done deed not the deed itself. When Allah says in Quran, "What befell you from evil or good," and "and when evil or good befell you," it is from Allah whether it be the original deed or the recompense. So if the recompense of a good deed is from Allah, the good deed which was the reason for the recompense is also from Allah. If it were from himself, as an evil

[5] those who follow the way of Prophet Muhammad.

deed is from himself, then all is from himself. Allah differentiates between the two in Quran and Sunna, and there is also the Hadith, "oh my servants, truly your deeds I've calculated them and then caused you to fulfill them. So He who finds good let him praise Allah. And who finds other than that has no one to blame but himself [6] and in Qur'an Allah has revealed:

> {When a single disaster smites you, although you smote (your enemies) with once twice as great, you say: "From where does this come to us?" Say, "It is from yourselves." And Allah has power over all things.} Al 'Imran - The Family of Imran v. 165

Allah has revealed:

> {And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of deeds that their (own) hands have sent forth, lo! They are in despair!} Ar Rum - Rome v. 36

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[6] Hadith related by Abu Dharr in Sahih Muslim 2577

Allah has also revealed:

> {Evil has appeared on land and sea because of what the hands of men have earned, that Allah may make them taste a part of that which they have done, in order that they may return.} Ar Rum Rome v. 41

Allah has also revealed:

> {We wronged them not, but they wronged themselves. So their gods, other than Allah, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught but destruction.} Hud v. 101

And Allah has revealed

> {We wronged them not, but they were the Zalimun (polytheists, wrongdoers, etc.).} Al-Zukhruf – The Gold Adornments v. 76

{Allah has also revealed: (Allah) said: "Truth is, and Truth I say, - That I will fill Hell with you (Satan) and those of them that follow you, together."} Sad v. 84-85

{And know that, among you there is the Messenger of Allah. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (To Allah and His Messenger) hateful to you. These! They are the rightly guided ones.} Al Hujarat - The Rooms v.7

They have been ordered to say in Quran:

{Guide us to the Straight Way. The Way of those on whom you have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews),

nor of those who went astray (such as the Christians[7]).} Al Fatihah - The Opening v. 6-7

No Contradiction

Some have claimed that there is an apparent contradiction in the two verses, one saying all is form Allah and another saying that good is from Allah and bad is from yourself. This is from their weak understanding of the verse. There is no contradiction either apparent or hidden in the verse. Those who are hypocrits or in whose heart is a disease shirk the duty of Jihad. Allah has recorded them in Qur'an thusly:

{"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you Say: "All things are fro Allah," so what is wrong with these people that they fail to understand any word?} The Women v. 78

[7] Not the true followers of Jesus call to monotheism, but the innovators who claim Allah has a son and was crucified and died and rose again.

They accused the Prophet Muhammad of causing them troubles by ordering them to do certain deeds which Allah ordered them to do. And their saying "from you" refers to, in their opinion, the catastrophe of Jihad which they were ordered to do and they presume a catastrophe in their wealth due to their pessimism and belief in omens. So they feel that this happened as a result of Islam, as Pharoah's people blamed Moses and those which him and as the people of the towns said to the messengers:

> {"For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us."} Ya-Sin v. 18

And as the unbelievers of Thamud said to Salih and his people:

> {"We augur ill omens from you and those with you." He said: "Your ill omen is with Allah; nay, but you are a people that are being tested."} An Naml - The Ants v. 47

They said that what is from you (Salih) because of what you ordered us to do what would bring all that.

So therefore the catastrophes were a result of their obeying and following Salih's religion. They are described in Qur'an thusly;

> {And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.}
> Al Hajj-The Pilgrimage v. 11

This type believes that all who obey Muhammad and do what he says gain catastrophe and evil either from above or from other humans and these are many.

Their saying, "from you" is not meant for each other but for Prophet Muhammad.

The Words of the Enemies of the Prophets

Whoever understands thusly is shown, {what befalls

you of good is from Allah, and what befalls you of bad is from yourself} does not contradict "all is from Allah." On the contrary, it verifies it. Those, and those who resemble them until judgement day, make what the Prophet said and did the reason for any catastrophe. They doubted the Prophets sayings and said, "this is not what Allah ordered." "If it were, then this severe trial would not have happened."

They even if they doubted some specifics and said, "this is because of wrong understanding of the Prophet. Likewise said Abdullah Ibn Abi Ibn Salul on the day of Uhud when his banner was with that of the Prophet that they not depart from the city. Some of those who wanted to fight Jihad asked Prophet Muhammad if they could go fight and he agreed. He went to his home and put on his shield and then they regretted it. Then they said to him, "you know best – if you say we don't go out we don't go." Then Prophet Muhammad said it's not meant for a prophet to put on his shield and then take it off until Allah has decided between him and his enemy meaning that Jihad is necessary by law, as is the pilgrimage. If it is ordered, it is not allowed to renege, except if you are prevented by imprisonment.

Bad Omens from the Messengers

> {Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high! And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you." Say, "All things are from Allah," so what is wrong with these people that they fail to understand any word.} An Nisa' - The Women v. 78

Ibn Abbas, Sady and others say, "those are they who are pessimistic about the religion." Abd Al Rahman Bin Zaid Bin Aslam says, "wrong understanding of the meaning as did Abd Allah Bin Abi and other on the day of Uhud and they are as those who said about their killed brethren while they themselves were (at home):

> {If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if

> you speak the truth."} Al Imran - The Family of Imran v. 168

In any event their saying "from you" is refuting what Allah ordered and Muhammad did by way of faith and Jihad (struggle). They claim that is the reason for the calamities which befall the obedient believers, as it did on the day of Uhud, and at times befall their enemies. They say – it's because of the bad omen of so and so as said by the inhabitants of the village to the messengers. And as Allah said to the people of Pharoah;

> {But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Moses and those with him. Be informed! Verily, their evil omens are with Allah but most of them know not.} Al A'raf - The Heights v. 131

And as Allah said to Salih's people:

> {They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allah; nay, but you are a people that are being tested."}
> An Naml - The Ant v. 47

And when the people of the town said:

> {For us, we see an evil omen from you if you cease not, we will surely stone you, and a painful torment will touch you from us." They said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah)}
> Yasin v. 18-19

Dahak said, "their bad omens are with Allah. The affair is from Allah what befalls you in any affair is from Allah according to what your hands have sent forth.

They explained the word "Al-Tair" as deeds and their recompense because they used to say, "the calamities happened due to our following the prophets." So Allah clarified that the so called "bad omens" were their deeds and the recompense there of. They are of Allah and with them as He is with them, because their deeds and what is decreed as a recompense is with them, as Allah has revealed:

> {And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.} Al Isra' - The Journey by Night v. 13

It is from Allah because He decreed that calamity because of their deeds, and from Him descended the calamities as a recompense for such deeds not due to the prophets or to following them. All is a result of their own doing and no one else's. Hypocrits and unbelievers said the calamities were a result of following the Prophet Muhammad.

This is a reply to those who oppose following the Prophet Muhamad due to their belief that trouble will come from following any one of the prophets.

It is also a reply to those who disbelieve in prophets and their messages.

Why Do Calamities Befall Believers?

What the Prophet brought is never the cause of problems. Obeying Allah and his prophet can only bring one good in this world and the next. But believers in Allah and his Prophet experience calamities due to their own sins, as happened at the Battle of Uhud, not due to obeying Allah and His Prophet.

Thusly Allah tries us in ease, trouble, and shaking events not due to weak faith or disobedience but to test us and to rid us of our evil. One is tried as is gold in the fire in order to distinguish his good side from the bad. The self contains evil so the test rids the Beleivers of that evil within himself.

> {If a wound (and killing) has touched you, be sure a similar wound has touched the others. And so are the days. We give to people by turns, that Allah may test those who believe, and that He may take martyrs from among you. And

> Allah likes not the oppressors. And that Allah may purify the believers (from sins) and destroy the disbelievers.} Al Imran - The Family of Imran v. 140-141

Allah has also revealed:

> {... but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.} Al Imran - The Family of Imran v. 154

As Salih said to his people:

> {They said: "We augur ill omen from you and those with you." He said, "Your ill omen is with Allah; nay, but you are a people that are being tested."} Al Naml - Ant v. 47

- Calamities are the Rewards of the Believers

Therefore the calamity atones for the bad deeds of

the Believers, and their being patient raises their level. What befalls them in jihad from the enemy gains them a bigger reward for their patience. As for what befalls them of thirst, hunger and exhaustion, it is written down as a good deed. Allah has revealed:

> {It was not becoming of the people of Al-Madinah and the bedouins of the neighborhood to remain behind Allah's Messenger (when fighting in Allah's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allah, nor do they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but it is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of doers of good.} At Taubah - Repentence v. 120

Sady and others have said that if they understood the Quran they would know that it orders only the good, like justice and truthfulness and Tawhid[8], and never orders what could cause calamity and could absolutely never cause evil. This clarifies that Allah's orders result in goodness and benefits in the interest of his servants in clear contradiction to those who say that Allah's orders damage those who fulfill them. This would justify those pessimists who read evil omens into Allah's words. When Allah said:

> {Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is form yourself... He then said; ... And We have sent you (O Muhammad) as a Messenger to mankind, and Allah is Sufficient as a Witness.} An Nisa - The Women v. 79

Meaning that it is enough that Allah sent his message with it's miracle. No one can harm the message although they try to blame Islam as the reason for their troubles thereby discrediting it. Allah reveals in answer to them.

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[8] Monotheism - the unity of Allah and the universe

{He who obeys the Messenger (Muhammad), has indeed obeyed Allah, but he who turns away, then we have not sent you as a preserver over them. An Nisa - The Women v. 80

The Difference Between Good and Evil Deeds

If both good deeds and bad deeds are by Allah's decree and favors and calamities are also by decree, then what's the difference? First, Allah bestows his favors without any reason. He gives health and wealth and victory to those who never did good. Children and the insane enter paradise without having done any good deeds rather by Allah's mercy alone. As for punishment, no one gets punished without deserving it.

As for those who do good, they only did it as a result of Allah's goodness which he bestowed upon them by guiding them to faith as those inhabitants of the paradise say in Quran:

{And We shall remove from their breasts any (mutual) hatred or sense of injury

> (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out ot them, "This is the Paradise which you have inherited for what you used to do."} Al A'raf – The Heights v. 43

And in a true Hadith: "Oh my servants – your deeds I numbered for you then concluded them for you. So he who finds good let him praise Allah and he who finds otherwise has no one to blame but himself." Allah gave them life and gave them hearing and seeing and intellects as favors. His sending them the Prophet with clear evidence is a favor to them. Their being led to faith and their being distinguished from the pagans is a big favor.

> {And know that, among you there is the Messenger of Allah. If he were to obey you (i.e. follow your opinions and

desires) in much of the matter, you would surely be in trouble, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger) hateful to you. These! They are the rightly guided ones.} Al Hujurat - The Rooms v. 7

All of the good in this world came into being without any actual reason on the human's part. Therefore they have no power on their own except through Him (Allah). He created them and their good deeds, as he created their recompense so that verse:

{Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you as a Messenger to mankind, and Allah is Sufficient as a Witness.} An Nisa – The Women v. 79

Is true from every perspective apparent and hidden according to the Ahl Al Sunna.

Now, bad deeds don't happen except as a direct result of the sin of the person himself so don't say, "I didn't decree it or I didn't create it."

Thank Allah and Seek Forgiveness

When you thank Allah for what he has given you, He increases your good deeds. If you ask Allah to forgive your bad deeds and repent, he removes from you the reasons or the evil. As long as you are ever thankful and repenting, Allah keeps evil away. As the Prophet Muhammad would say in his speeches – Praise Allah and then he would Thank Allah. Then he would ask help in obedience and ask forgiveness from disobedience. Then he would say, "we seek refuge in Allah from the evil in our deeds and ourselves." Allah has revealed:

> {Allah would not punish them while you (O Muhammad)[9] are amongst them, nor will He punish them while they seek (Allah's Forgiveness).} Al Anfal - The Spoils of War V. 33

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[9] In that they follow his sunna

Allah has also revealed:

> {Alif-Lam-Ra. A Book, the Verses whereof are perfected, and then explained in detail from One (Allah), Who is All-Wise and Well-acquainted (with all things). (saying) worship none but Allah, Verily, I am unto you from Him a warner and a bringer of glad tidings. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).} Hud v.1-3

The sinner, when he asks Allah's forgiveness, gets consoled by the happiness of the prophets and believers like Adam etc. But if he persists and blames his fate, he gets the consolation of the wrong doers and those wayward types who follow him. So by knowing that the evil comes from his own doing, and that all is ultimately from Allah, one is alerted to

seek forgivenes through repentance and to seek refuge in Allah from the evil within himself and his deeds. This should be done in the morning and evening and at bedtime as the Prophet Mohammad ordered us and as he taught Abu Bakr, the best of Muslims to say, "Oh Allah, originator of the skies and earth knower of the seen and unseen, I seek refuge in you from myself and the evil of Shaytan (Satan) and shirk, and that I be left to bring evil upon myself or upon any Muslims."

So, seek forgiveness for what is past, and seek refuge for the future and be of the blissful ones. When he knows that good things come from Allah as deeds and rewards, he asks to be aided in doing good when he say, "you do we worship and you do we ask for help," and "guide us on the straight path" and

> {(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."} Al Imran - The Family of Al Imran v. 8

When he is told that all is from Allah, the sinner who disobeys uses the excuse to dismiss his responsibility

and not seek repentance, blaming his destiny. This is a lame excuse, which only deserves more blame as happened to Iblis when he said:

> {"Because You have sent me astray, surely I will sit in wait against them (human beings) on your Straight Path.} Al A'raf - The Heights v. 16

> {Satan said: "O my Lord! Give me then respite till the Day they (the Dead) will be resurrected."} Al Hijr - The Rocky Tract v. 39

Or as the liars will say on Judgement day:

> {"If only Allah had guided me, I should indeed have been among the Mutaqun (pious and righteous persons)."} Az Zumar - The Groups v. 57

Allah has also revealed:

> {Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners

> (in worship) with Him, nor would our
> fathers, and we would not have
> forbidden anything (against His Will)..."
> Al An'am - The Cattle v. 148

These types who neglect to repent and seek Allah's forgiveness and ask for Allah's guidance are the biggest loosers here and in the hereafter.

Allah increases and fortifies good deeds whereas he does not do so with evil. The doer of good is doubly rewarded but the doer of evil is only punished for his deed. Allah has revealed:

> {Whoever brings a good deed shall have
> ten times the like thereof to his credit,
> and whoever brings an evil deed shall
> have only the recompense of the like
> thereof, and they will not be wronged.}
> Al An'am - The Cattle v. 160

Good is multiplied in that it is good from every perspective. But evil exists also by Allah's divine wisdom and in this is also good as Allah can never allow absolute evil. All Allah's deeds are good.

Prophet Muhammad would say in the opening of his speeches: "Good is in your (Allah's) hands, and evil can never be attributed to you." [10]

Allah does not create absolute evil. However there is in it evil for some people. But this evil is partial. It can never be comprehensive or absolute as Allah is far above this type of evil. As regards partial evil, it is good as it is of Allah's irrefutable wisdom and it is a part of his general creation. Allah has revealed:

> {He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.} Al Furqan - The Criterion v.2

[10] In Hadith collections of Muslim 771, Abu Daud 76, Tirmidhi 3423, Nisai 2/129-130 and Ahmad 1/90, 102, 119 related by Ali Ibn Talib

Yet He gives this verse to clarify

> {"From the evil of what He has created;}
> Al Falaq - The Day Break v.2

And Allah has revealed:

> {And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.} Al Jinn - The Jinn v. 10

So many people misunderstand fate . Some say Allah does not create deeds and did not want what happens, as sins are ugly and Allah doesn't do or want ugliness. When they saw that Allah created everything they don't believe that there is in this any wisdom. They said if He created, then he could create all evil and nothing has in it any sense. So therefore Allah could order all acts of disbelief and disobedience and not acts of faith and obedience and fairness and truthfullness. He could will the torture of prophets and the favor of Pharoah and other associators (Mushriks) with no differentiation as to effects at all. This is completely wrong as is stated;

{Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, - in their present life and after their death? Worst is the judgement that they make.} Al Jathiyah - The Kneeling v.21

Allah has also revealed;

{Shall We then treat the (submitting) Muslims like the mujrimun (crimials, polytheists and disbeliever, etc.)? What is the matter with you? How judge you?} Al Qalam - The Pen v. 35-36

Allah has also revealed;

{Shall We treat those who believe and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqun (pious as the Fujjar (criminals, disbelievers, wicked, etc.)} Sad v. 28

We must distinguish between good and bad deeds and their doers. Anyone who equates them is wrong.

- Wisdom in the Torture of Living Things

If Allah creates that which tortures living creatures there is wisdom and mercy hidden to some who don't properly realize how fate works. So what befalls in creation of evil is partial not total or general. The general must only be good and in the interest of the servant i.e. rain I general and the sending of prophets. So it is not possible to describe the miracles that prophets brought in truth, as harmful to people generally and that it would spoil their lives here and in the hereafter. Take a king who oppresses. No doubt Allah would use him to defer more evil from more people than he causes. It is said, "sixty years of a bad ruler is better than one night without a ruler." If much oppression is decreed, it is to cleanse the sinner and enable him to receive a reward and encourage him to return and implore Allah and repent. That is why Allah allows the enemy to gain the upper hand. He who claims to be a prophet is excepted from this exemption however.

This is why the prophet ordered fighting those who fight on a corrupted religious premise as the khawarig[11] and ordered patience with bad rulers and forbade killing them or revolting against them. In this way Allah gives a period of leeway to bad rulers. As for false prophets, Allah never gives them leeway. They get quickly destroyed as they cause general corruption in religion and affairs of this world and the hereafter.

> {And if he (Muhammad) had forged a false saying concerning Us (Allah), We surely should have seized him by his right hand (or with power and might). And then certainly should have cut off is life artery.} Al Haqqa - The Reality v. 44-46

> {Or say they: "He has invented a lie agaist Allah?" If Allah willed, He could have sealed your heart (so that you forget all that you know of the Qur'an). And

[11]An early splinter group within Islam. Originally supporters of Imam Aly, they broke away from him when he agree to arbitration in his dispute with Muaawiya

Allah wipes out falsehood, and
establishes the truth (Islam) by His
Word. Verily, He kows well what are in
the breasts.} Ash Shura - The
Consultation v. 24

The Difference Between General and Specific Evil.

This is a subject of great dispute, especially among fatalists, nihilists and pessimists. They believe that as long as some can be led astray, why not say all are. And as it is possible for any living thing to be tortured without having committed any crime or without compensation then all could be so. If one person is not helped to obey the orders of Allah, then all are not. They don't believe in the difference between general and specific evil or between incidental evil and absolute evil. They see no wisdom in it, nor any degree of good in it at all.

The servant of Allah must be ever thankful and repentent, bearing in mind that evil cannot ever be

attributed to Allah except in three perspectives, which are found in Sura Al-Fatiha: Praise Allah the Merciful whose mercy encompasses all. In Hadith "Allah is more merciful to his servants than a mother to her child."[12]

"His mercy is before his anger. He is forgiving and kind and tender and merciful. His will is the base of all good and favors.[13] Allah has revealed:

> {"And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto him you cry aloud for help.} Al Nahl -The Bee v.53

> {Declare unto My slaves, that truly I am the Oft-Forgiving, the Most-Merciful.

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[12] In Hadith collections Al Bukhari 5999, Muslim 2754 related by Umar Ibn Al Khattab

[13] In Hadith collections of Al Bukhari 3194, 7404, 7422, 7453, 7544, 7553 Muslim 2751, Tirmidhi 3543, Ibn Majah 89, 4295 and Ahmed 2/242, 258, 26, 313, 358, 381, 397. 433. 466 from Au Hurayrah

And that My Torment is indeed the most painful torment.} Al Hijr - The Rock Tract v. 49-50

{Allah has also revealed; Know that Allah is Severe in punishemnt and that Allah is Oft-forgiving, Most Merciful.} Al Ma'idah - The Tablespread v. 98.

Forgiveness and mercy are attributed and recorded in his names, a necessity of His most Holy Self, which he orders and necessitates.

As for his punishment (torture) it is of his creation which he created in wisdom. It should be considered as wise and merciful. The human gets no good except from Allah; likewise all bad is from himself.

In Qur'an the words "and what befalls you" in Qur'an are either to Prophet Muhammad as Ibn Abbas and others say and this is apparent by the next verse: "Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad) as

a Messenger to mankind, and Allah is Sufficient as a Witness." Or it could be to all as in: O man! What has made you careless concerning your Lord, the Most Generous? But this view is weak because it is not mentioned the name or place, only a group who said something.

Prophet Muhammad is herein addressed because he is the best of the children of Adam. So if something is wisdom meant for hiim, it is wisdom meant for others too as in:

> {O Prophet Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e. do not follow their advice.) Verily! Allah is ever All-Knower, All-Wise} Al Ahzab - The Confederates v. 1

Allah has also revealed:

> {And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain,

and you will certainly be among the losers."} Az Zumar - The Groups v. 65

{So if you are in doubt concerning that which We have revealed unto you then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).} Yunus (Jonah) v. 94

This type of address is of two kinds one is specialized to Prophet Muhammad but is applied to others as in:

{O Prophet! Why do you ban (for yourself) that which Allah has made lawful to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful.} At Tahrim - The Banning v. 1

{Allah has already ordained for you the dissolution of your oaths. And Allah is your Maula (Lord, or Master, or

Protector, etc.) and He is the All-Knower, the All-Wise.} At Tahrim - The Banning v. 2

And the second type that is for all generally as many commentators have said – it is said to Muhammad but means all people, as not to fall into what Prophet Muhammad has forbid and not to leave what he has ordered. For instance if the leader of a people says to a prince – "travel tomorrow to the place of so and so," meaning you and those of the army with you. And if the best of humans is forbidden anything (Prophet Muhammad) it is likewise forbidden to all. So Allah's words "what befalls you of good is from Allah and what befalls you of evil is from yourself: is to Prophet Muhammad and all creation generally. As for, "you are sent to the people as a messenger" this is for Prophet Muhammad specifically[14], but anyone who relates about him is included thereby.

[14] In Hadith collection Al Bukhari 3461, Tirmidhi 2669, Darani 1/136, and Ahmad 3/159, 202, 214 and Ibn Habban 8/51, related by Abdullah Ibn Umar,

As in the Hadith, "Speak of me, even with one verse"[15] "Glowing on Judgement day is the person who hears a Hadith and tells it to another and "let the one present tell the absent."[16] and "the scholars are the inheritors of the prophets." [17]

Can Evil Ever be Attributed to Allah?

This means that goodness is an absolute attribute of Allah. Evil can be attributed to Him only in that he created it as he created all things including it's opposite (goodness) and this is why we say, "all is from Allah." Therefore, because he created it (evil) in wisdom we cannot view it always as evil except for those who deserve it, as they did the evil deed itself freely, not intending good.

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[15] In Hadith collection Tirmidhi 2656, Abu Daud 3660, Ahmad 5/183, Darami 1/75 Ibn Hibban 2135, and Ibn Majah 2/30 relatd by Zayd Ibn Thabit

[16] In Hadith collection Al Bukhari 67, 105, 1741, 4406, 5550, 7078, 7447, Muslim 1679, Abn Majah 233, Darami 1/67-68, Ahmad 5/37, 39, 40, 41, 45, 49, 72 related by Abi Bakra

[17] In Hadith collection Abu Daud 3641, Tirmidhi 2682, Ibn Majah 223, Ibn Hibban 1/152 related by Abu Dardah

In evil there is the deed itself and it's recompense because we know from the verse "what befalls you of good ... and evil" favors or calamities as aforementioned. As the calamity is from himself because he sinned, then the sin is also from himself. As for Allah's words "all is from Allah," this is not attributed to Allah specifically, rather in general. Allah's characteristsics regarding evil are never mentioned in Quran without a correspoinding opposite trait indicating goodness, as in" "The Damager, The Benefitter," "The Giver, The Prohibitor, The Bringer of Glory, The Debaser" or qualified as in:

> {And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelation, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution for the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.)} As Sajdah - The Prostration v. 22

So in all that Allah created whatever is found of partial evil is for specific purposes and there is more

of general benefit and mercy and wisdom. For example, Musa was sent to Pharoah and through him Pharoah and his people were destroyed. This is for them bad, but for the rest of humanity what happened to Pharoah and his people is a general good as so many more benefitted than were harmed as in:

> {So when they angered Us, We punished them, and drowned them all.. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.}
> Az Zukhruf - The Gold Adornments v. 55-56

And after that:

> {Verily, in this is an instructive admonition for whosoever fears Allah.}
> Al Naziat - Those Who Pull Out v. 26

Likewise Muhammad and his messages brought pain to the mushriks of the Arabs and to the unbelievers of the people of the book (Jews). They called him a

liar and for that Allah destroyed them. Yet at the same time more were happy to receive the message. Those who were bothered by it were corrupted deviants.

What happens to people as a result of the good deeds they did, is that which Allah has bestowed by his grace and occurred through Allah's will, mercy, wisdom, capability and creation.

It is not a matter which occurs on its own independent of Allah. On the contrary it is a fact and for everything which is exisitng there is the cause for its existence. So as for good deeds, they are either deeds decreed or they are left off undone. Leaving something is also a matter of existing fact. People leave off doing what is forbidden, as he knows it's an ugly sin that will be the reason for his punishment and for others to defile and hate him. So he prevents himself from doing his desires. All this is a matter of an existing act, as is the knowledge that good deeds, such as fairness and honesty are good, and the doing of them is also a matter of factual existence.

You are rewarded for your good deeds if you do them intentionally out of love for Allah and in

obedience to Allah and Prophet Muhammad. As well you are rewarded for leaving bad deeds out of hatred for them. In Quran:

> {And Know that among you there is the Messenger of Allah. If he were to obey you (i.e. follow your opinoins and desires in much of the matter, you would surely be in trouble, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness, and disobedience hateful to you. These! They are the rightly guided ones.} Al Hujurat - The Dwellings v. 7

Allah has also revealed:

> {But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lust. Verily, Paradise will be his abode.} An Nazi'at - Those Who Pull Out v. 40-41

{Whoever hopes for the meeting with Allah, then Allah's Term is surely coming, and He is the All-Hearer, the All-Knower.} Al 'Ankabut - The Spider v.45

and in Hadith related by Anas that Prophet Muhammad said, "three things which are in those who find the sweetness of faith: 1. He for whom Allah and Prophet Muhammad are more loved than anything else. 2. He who loves someone for Allah's sake only. 3. He who hates to return to disbelief after having been saved by Allah, as much as he would hate being thrown into the fire.[18]

Also related by Bara Bin Azib from Prophet Muhammad, "the truest bond of faith is love for the sake of Allah and hate for the sake of Allah."[19]
Also, by Abu Amama of Prophet Muhammad, "who

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[18] In Hadith collection of Al Bukhari 16, 21, 6041, 6941, Muslim 43, Nisai 8/96 Ibn Majh 4033, Ahmad 3/103, 114, 172, 174, 320, 248, 275, 288 related by Anas

[19] In Hadith collection Ahmad 4/286, Ibn Abi Shaybah in Iman 110 related by Layth Ibn Abi Salim by Baraa Bin Azib

loves for Allah and hates for Allah and gives for Allah and prevents for Allah has completed is faith."[20]

Also, from Abu Sayid Al Khudari Prophet Muhammad said: "Whoever of you sees something detested, change it with his hand, and if he's not able then with his tongue and if he's not able then with his heart and that is the weakest in faith." [21]
Who strives with his hand is a believer, who strives with his tongue is a believer and who strives with his heart is a believer. Anything less is not faith.[22]

And in Qur'an indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people:

> {"Verily, we are free from you and whatever you worship besides Allah, we

[20] In Hadith collection Abu Daud 4681

[21] In Hadith Collection Muslim 49, Tirmidhi 2172, Nisai 8/111-112. Abu Daud 1140, 4340, Ibn Majah 1275, 4013, Ahmad 3/10, 20, 49 Ibn Hibban 1/262

[22] In Hadith collection Muslim 50, Ahmad 1/458, 461 related by Abdullah Ibn Masud

have rejected you, and there has started between us and you, hostility and hatred forever – until you believe in Allah Alone," except the saying of Ibrahim to his father. "Verily, I will ask for forgiveness (from Allah) for you, but I hav no power to do anything for you before Allah." Our Lord! In You (alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final return.} Al Mumtahina - The Women to be Examined v.4

and as Ibrahim spoke.

{And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, "Except Him (i.e. I worship none but Allah Alone) Who did create me, and verily, He will guide me} Az Zukhruf - The Gold Adornments v.26-27

And as in Qur'an:

{He said, "Do you observe that which

> you have been worshiping - You and your ancestors? – Verily! They are enemies to me, save the Lord of the worlds,"} The Poets v.75-77 - Ash Shu'ara'

Allah has also revealed:

> {When he saw the sun rising, he said: "This is my lord. This is greater.: But when it set, he said: "O my people! I am indeeed free from all that you join as partners in worship with Allah. Verily, I have turned my face towards him Who had created the heavens and the earth Hanifa (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of the idolators.} Al An'am - The Cattle v. 78-79

This enmity and hatred, and not doing proper service in worship to Allah is an affair of the heart as well as the tongue and other parts of the body. Likewise, love for Allah and loyalty to him and to those in power is also an affair of the heart and tongue and

other body parts and it is the essence in truth of the words: "there is no god but Allah." It is an affirmation which follows from a heart in sincere love and honest humility. It prevents following anyone except Allah. It necessitates worshipping only Him and hating worshiping anyone else. You love depending solely on Him and implore Him humbly. You therefore hate such regarding anyone else. These affairs which exist in the heart are the good things which Allah rewards.

Now, leaving bad deeds merely because they did not occur to one and not because he hates them will not deserve or gain any reward. But he will also not be punished for doing them, as if he never did them. These bad deeds are as those done by a child or an insane person or an animal – neither a reward nor a punishment occurs. However, if he realizes through knowledge that something is forbidden, or doesn't think that it should be and hates that it is, then this is another matter.

Is Leaving Something an Existing Fact or Not?

This discussion has caused dissension, but most

concur that it is an existing fact. Some, such as Abu Hashim Bin Juba'I, said it is a non-exisitng state, and the punishment is due to the lack of performance. Most say leaving off is an existing fact and punishment. You don't get rewarded for not doing evil unless you consciously refrained.

Humans either worship Allah or they worship Satan. Anyone who does not worship Allah only, undoubtedly worships something else, and is therefore a mushrik. There is no third category for the human being. You are either a unitarian or a idolator or a mixture as are Christians and those who follow them in misguidance from the wayward Muslims. As Allah has revealed in Qur'an:

> {So when you want to recite the Qur'an, seek refuge with Allah from Satan, the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord (Allah). His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allah i.e. those who are Mushrikun – polytheists).} An Nahl - The Bee v. 98-100

And Allah has also revealed:

> {"Certainly, you shall have no authority over My servants, except those who follow you of the Ghawiin (Mushrikun and those who go astray, criminals, polytheists, and evil-doers etc.)} Al Hijr - The Rocky Tract v.42

Satan has no power over the sincere ones. He has power only over those who give him their allegience and associate to him power. Verse 100 of Sura Al Nahl mentioned above gives two description in one i.e. everyone who gives allegience to Satan is a mushrik and every mushrik and anyone who associates power to him has given him allegience. Also in Qur'an:

> {And that you should worship Me (Alone – Islamic Monotheism, and set up not rivals, associate-gods with me.) That is a Straight Path}. Yasin v. 61

Anyone who worships other than Allah has surely worshipped Satan, even if he thinks he's worshipping angels or prophets. And in Qur'an:

{and (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?" They (angels) will say: "Glorified by You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."[23]}
Saba (Sheba) v. 40-41

In this way, Satan dupes those who worship angels or prophets by whispering falsehoods to them and they think that they hear the angels or prophets or others. Satan appears thus to astrologers and those who believe in charms and amulets.

They use names like Metatron which they think are names of angels while they are actually names of jinn. As for those who call on prophets or other revered ones, they are actually communicating with Satan. This occurs among Christians who call upon saints and others such as dead prophets. They call upon them at their graves asking favors from them. Many misguided Muslims do likewise. Satan

[23] In that they give more power to jinn than to Allah

appears to them in the form of a good person in a spirit form in a mental vision causing the person to communicate and seek favors from other than Allah and that this person will intercede or answer his prayer. This is actually Satan who leads him to disbelief and waywardness. So, all who are not sincere in their belief of the oneness of Allah and worship Him only, undoubtedly associate power to others and thereby worship Satan.

- Every Single Person Either Worships Allah or Satan.

As in Quran:

> {And whosoever turns away from the remembrance of the Most Gracious (Allah), We appoint for him a devil (as an intimate companion to him). And verily, the devils hinder them from the Path (of Allah), but they think that they are guided aright! Till, when (such a one comes to Us, he says, [to his devil companion] "Would that between me and you were the distance of the two easts (or the east and west)" – a worst

(type of) companion (indeed)! It will profit you not this Day (O you who turn away from Allah's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and you devil) in the punishment.} Az Zukhruf - The Gold Adornments v. 36-39

And also Allah has revealed:

{Verily, those who believe (in Allah and in His Messenger Muhammad), and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who worship others besides Allah. Truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is Witness over all things.} Al Hajj - The Pilgrimage v. 17

Reward and Punishment According to the Actual Deeds

Reward and punishment are for good deeds accomplished or for bad deeds not committed, such as

worshipping only Allah and leaving off associating powers to others. Deeds such as associating power and worshipping others are extant actions. In Qur'an Allah has revealed:

> {Whosoever brings good (Islamic Monotheism along with righteous deeds), he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requitted for what they used to do.} Al Qasas -The Stories v. 84

> {(And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.} The Journey by Night v. 7
> {Whoever does a righteous good deed it is for his ownself, and whosoever does

evil, it is against his ownself, and your Lord is not at all unjust to (His) sservants.} They are Explained in Detail v. 46 - Fussilat

{For those who have done good is the best (reward) and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. And those who have earned evil deeds, the recompense of a evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.} Yunus (Jonah) v. 26-27

In Qur'an, Allah has revealed:

{Then evil was the end of those who did evil, because they belied the signs of Allah and made mock of them.} Ar Rum - Rome v.10

Therefore the lack of good and bad deeds are recompensed with the lack of reward and punishment. So if there is someone who believes in the prophets and he stays away from forbidden things without knowing they are forbidden as he never heard, he is like one who believes but didn't know that Allah forbid eating dead things and blood and pork, and doesn't know that it's forbidden to marry relatives except four types, and he doesn't do such.

So if he believes but doesn't realize what is forbidden because he never heard, then there is no reward or punishment for him. But when he then learns and realizes he gets recompensed accordingly. Likewise one who is driven by lust yet restrains himself, one who is fasting and craves food or sex, or one who loves alcohol and doesn't drink, all are recompensed or their patience and for their obedience to Allah which helped them confront temptation.

So, all good deeds and their rewards are existing facts favored by Allah which pleased the believers to do them just as the believer is revolted by bad deeds. Allah led the believers to love faith and embellish

their hearts with it. Likewise they detest corruption, disobedience and disbelief.

The Impetus to do Evil Deeds Stems from Ignorance and Desire

As evil stems from ignorance and injustice, one does not do evil unless he does not know that it is ugly and oppressive. Or he leans towards it through his desire, likewise he doesn't leave off doing the good deeds which are incumbent upon him unless he finds such deeds odious.

Actually, bad deeds are all done in ignorance. If one knew exactly the sure harm which would ensue from evil, one would never do it – it's a case of mental capacity. Take the case of dropping off a high building, drowning in a river, passing a crumbling wall, entering a roaring fire, or throwing money in the sea. One would never do these things as the knowledge of the sure harm which would ensue would prevent him. Those who don't really know, like children, the insane, the inattentive or the unaware do these types of deeds. One who does what harms him after knowing of the harm must

think that he will benefit more. Take the case of one who travels in a ship over the ocean to gain profit. If he believed the ship would sink and he would lose, he would not travel. Yet he hopes to profit, even though he could be wrong in his supposition.

Likewise sins. If the thief were convinced beyond a doubt that he would be caught and his hand cut, he would never steal. Likewise, the adulterer regarding his illicit sex. If he faced sure stoning he would never do it. The perpetual drinker of alcohol gets lashed either 40 or 80 lashes depending on the case. It is correct that the beating may continue until death if the case warrants it. This is found in hadith. As in all punishments, the certainty of their occurrence prevents their being committed. Or it could be that the punishment is uncertain, or that he thinks good deeds could compensate, or repentence or Allah's forgiveness, he is in a state of absent minded negligence which is an adversary to knowledge.

Absent Mindedness and Lust are the Base of Evil

{Allah says: And keep yourself patiently with those who call on their Lord

morning and afternoon, seeking His
Face, and let not your eyes overlook
them, desirig the pomp and glitter of the
life of the world; and obey not him
whose heart We have made heedless of
Our Remembrance, one who follows his
own lusts and whose affairs (deeds) have
been lost.} The Cave v. 28 – Al Kahf

Lusts are of themselves not enough for doing evil. They must be combined with ignorance. One who knows for sure where chasing his lusts will end up would naturally refrain. This is because Allah instilled in the human being's innermost self a love for what benefits him and hatred for what harms him. Only weak brains would harm themselves, although he describes himself as clever and forsighted and very appropriate. Therefore, the great catastrophes are from Satan not from the self because Satan adorned the bad behavior, ordered it and reminded of the good contained in it as in Qur'an:

{Then Satan whispered to him, saying:
"O Adam! Shall I lead you to the Tree
of Eternity and to a kingdom that will

never waste away?" Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.} Ta-Ha v. 120-121

Then Satan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts:

{He said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals.}: Al Ar'af -The Heights v. 20

{And whosoever turns away from the remembrance of the Most Gracious (Allah), We appoint for him Satan to be an intimate companion to him.. And Verily, they (Satan/devils) hinder them from the Path (of Allah) but they think that they are guided aright!} Az Zukhruf - The Gold Adornments v. 36-37

{Is he then, to whom the evil of his deeds have been made fair-seeming, so that he considers them good, equal to one who is rightly guided? Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them. Truly, Allah is the All-Knower of what they do!} The Originator of Creation v.8

{Had Allah willed, they would not have taken others besides him in worship. And We have not made you a watcher over them nor are you over them to dispose of their afairs.} The Cattle v. 108 – Al An'am

Allah, by means of angels and prophets adorns the good but the devils from the jinn and humans adorn the bad as Allah has said:

{And so to many of the Mushrikun their "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah

had willed they would not have done so. So leave them alone with their fabrications}. Al An'am - The Cattle v. 137

- The Most Knowledgeable of Allah's Servants Fear Him

The basis of all bad deeds is ignorance, that is lack of certain knowledge that the deed will harm them. The Çompanions of Prophet Muhammad used to say, Anyone who disobeys Allah is ignorant." It was their explanation of the verse:

{Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.} An Nisa -The Women v.17

{When those who believe in Our signs come to you, say: (peace be upon you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and

does righeous good deeds, then surely, He is Oft-Forgiving, Most Merciful} Al An'am - The Cattle v. 54

So, the state of one who does evil is known as the state of ignorance. Many companions such as Abu Ahya, Qatada, and Mujahid related that anyone who commits sins is ignorant whether he does them by mistake or intentionally. This is because if he truly comprehended the consequence he would never do them. In the verse:

{And of men and and cattle, in like manner of various colors. It is only those who have knowledge among His servants that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.} The Originator of Creation v. 28 - Fatir

Anyone who is humble and obedient to Allah and leaves off sinning, is learned. As Allah has revealed:

{Is one who is obedient to Allah, prostrating himself or standing in prayer durig the hours of the night, fearing the

Hereafter and hoping of the Mercy of his Lord like one who disbelieves Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember.} Az Zumar - The Groups v. 9

One person called out to Shaabi "Oh, learned one" Shaabi answered: "The learned one is he who fears Allah." You would never be humble to Allah unless you were learned. Ibn Masud said, "humility to Allah is sufficient knowledge and to be vain and pompous is sufficient ignorance.

{You can only warn him who follows the Reminder and fears the unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.} Yasin v. 11

{You are only a warner for those who fear it.} An Nazi'at -Those Who Pull Out v. 45

{Only those believe in Our signs, who, when they are reminded of them fall

> down prostrate, and glorify the Praises of their Lord, and they are not proud. They forsake their beds to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them.} The Prostrations v. 15-16

So humility is attributed to the learned ones and no others. From a negative we affirm as in "There is no god but Allah." This way of making an exception with a negative is found in Qur'an:

> {He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And the stand in awe for fear of Him.} The Prophets v.28 – Al Anbiya'

> {Intercession with him profits not, except for him whom He permits. Until when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great"} Saba (Sheba) v. 23

> {Have you (O Muhammad) seen him who has taken as his ilah (god) his own desire? Would you then be a disposer of his affairs.} The Criterion v. 43 – Al Furqan

There is a group which is reticent on this subject. They negate humility to anyone other than the learned but they don't affirm it of the learned. Most concur that this is like:

> {Say the things that my Lord has indeed forbidden are (great evil sins, every kind of unlawful sexual intercouse, etc.) whether commited openly or secretly, unrighteous oppression, joining partners (in worship) with Allah for which he has given no authority, and saying things about Allah of which you have no knowledge."} Al A'raf - The Heights v. 33

Some say that Allah negates forbidding other than the above types of behaviors and certifies that only those mentioned are truly Haram (forbidden).

As is said: The Muslims make Hajj and no one makes Hajj except the Muslims. Is the exception a condition or a requirement? This verse is a necessity and it is a generality. Knowing what the Prophet has warned us about necessitates fear. So then, knowledge brings about the humility and submission which brings forth good deeds and not doing bad deeds. So any disobedient one is ignorant, his knowledge is not complete as we stated before. Lack of knowledge is not something existing. It is like lack of capacity, or sight or hearing. The state of lack has no doer, it is nothing. Something is existing. In that Allah is like nothing else. We can not attribute absolute lack to Allah. But we can compare to Him things in existence. So if one does not know Allah, he will not call for good or forbid evil. The self by it's nature is changeable because it is alive. The will and conscious action are of the necessities of life. No learned one would even call for anything except good deed, and leaving the bad.

Every human being wants, and moves according to his wants. In Hadith: "The heart is as a feather

blowing in the wind turned on its back and front"[24] and "The heart is more volatile than a boiling pot.: - Sahih So then, if will and action are ncessary componants of life, if Allah wants to guide one He will teach what is beneficial and what is harmful, so one can want what is beneficial and stay away from the harmful.

Allah Favored the Human with Instinct and Guidance

Allah favored the human in two things which are the basis of happiness. First: Every human is born with pure instinct as is found in Hadith that Prophet Muhammad said, "Everyone is born with pure instinct and his parents make him a Jew or a Christian or Magi." As all animals bring forth animals. Did you ever see otherwise?[25] Then Abu Hurayra says, "Read if you will":

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[24] In Hadith collection: Ahmad 4/408, 419 Bagshawi in Sharh Al Sunna 1/164 and Ibn Abi Asim in Sunna 227, 228 Ibn Majah 88 related by Abi Musa Alashari

[25] In Hadith collection Al Bukhari 1358, 1359, 6599, Muslim 2658, Ibn Hibban 1/170, Ahmad 2/275 related by Abu Hurayra

{So set you your face toward the religion of pure Islamic Monotheism Hanif (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Allah's creation, that is the straight religion, but most of men know not.} Ar Rum - The Romans v. 30

In Sahih Muslim, by Iyad Bin Humar that Prophet Muhammad said: "Allah said, 'I create my servants in an upright state. Then Satan tricked him and forbid the lawful and allowed the forbidden and ordered them to join partners to me that which I gave no authority to.'"[26]

- The Mistake of the Qadiriyyah Regarding Man's Free Will

They admit that Allah created man with a free will and that this will is susceptible to certain forces, i.e.

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[26]In Hadith collection Muslim 2865, Ahmad 4/162 related by Iyad Ibn Humar

that it is prone to want certain things, but not that it would want something specific. This is a huge mistake, as Allah created everything. All of ones deeds, be they sins or otherwise, are a part of Allah's creation by divine decree. He created the self to have its piety or its baseness. Prophet Muhammad would say in his invocation, "O Allah grant me piety in myself and purify me, you are the best one to purify me and you are the protector of myself." Allah made Ibrahim and his family as those who guide to righteousness by His command. On the contrary, he made Pharoah and his people as those who guide to the hellfire, and on Judgement Day they will have no victory.

Allah created in the wisdom of goodnes not evil. And if there are some aspects of evil then they are not absolute. This negates what they say that Allah creates evil which benefits no one without wisdom or mercy. All of this is totally wrong as we know from sunna. And when they say that Muhammad and his people shed blood and spread corruption, then they are sinning and their words are wrong. The truth is said by Allah, "Strive in the way of Allah in order that Allah's word is uppermost, and all the religion is for Allah, (and fighting anyone who

prevents this)." This is praiseworthy for them and it is true.

It is said that Allah is wise and merciful and has made all creation in the best way and perfects what he has made and He is more merciful to his servants than a mother to her child. All good is in His hand and evil cannot be of his attributes on the contrary, he does only good. What he creates of pain for some of his creatures from their evil deeds, in it is his great wisdom, and voluminous favor. This is truth and praise to the Lord.

But if it is said that Allah created evil which has no benefit to anyone, and is devoid of mercy and wisdom and tortures those who did no wrong. This is not praise to Allah or commendations, it is the opposite. There are those who say Allah is more harmful than Satan.

Allah is the best of all creators, and he most merciful of all who have mercy and forgiveness. King on Judgement Day, He is one and self sufficient never born and never gave birth and there was never another like Him. His servants can never praise Him enough

He is the first and the last to deserve praise. He is the law and to Him we shall return. He deserves praise, love and our contentment just for being Himself and for all the goodness He has given us. This is praiseful thanks, and absolute praise.

- Everything in Creation is a Favor for Believers.

As mentioned before, in other places, everything in creation is a benefit for believers and deserves to be recognized as such. Allah's signs deserve to be known and then Allah deserves all praise for them. As in,

> {Then which of the Graces of your Lord will you doubt.} The Star v. 55 – Al Najm
>
> {Whatsoever is on it (the earth) will perish.} The Most Gracious v. 26 – Ar Rahman
>
> {Then which of the Blessings of your Lord will you both (jinns and men) deny?} The Most Gracious v. 28 Ar Rahman

Zujag and Abu Farag Al Jawzi have said that in this verse things are a reminder as these favors point to Allah's totality and oneness in what he has bestowed on you and which you use properly. As regards verse 55 of the Star, "Is their any of Allah's favors which point to his unity that you doubt – you doubt and then you debate? Ibn Abbas said, "you lie?" the word (tamarah) has the meaning included in it of lying. In Qur'an it means Kufr (disbelief) as in lying by doubting Allah.

This verse is addressed to humanity:

> Or is he not informed with what is in the Pages (Scripture) of Moses, and of Ibrahim who fulfilled (or conveyed) all that Allah ordered him to do or convey.)} An Najm - The Star v. 36-37
>
> {It is said to Walid Ibn Mughaira as in – "will you" doubt; as in He created man (Adam) from souding clay like the clay of pottery. And the jinns did He create from a smokeless flame of fire. Then which of the Blessings of your Lord will

you both (jinns and men) deny?} Al Rahman - The Most Gracious v. 14-16

All Allah's creation is best for his servants who praise and thank Him. All should praise and thank Allah in and of Himself as in the address to humans and jinn:

> {Then which of the Blessings of your Lord will you both (jinns and men) deny} Al Rahman - The Most Gracious v. 28

Allah's signs are the means by which we receive guidance and faith in order to gain the hereafter and happiness on earth. Allah's signs also point to His capacity knowledge, wisdom and mercy. And also the verses which the prophets were sent with to help them and destroy their enemies. Allah has revealed,

> {And it is He (Allah) Who destroyed the former 'Ad (people) and the Thamud (people) he spared none of them. And the people of Noah aforetime, verily,

> they were more unjust and more rebellious and transgressing (in disobeying Allah and His Messenger Noah.)} The Star v. 50-53 – An Nagm

This points up the trustworthiness of the prophets in that which they relayed concerning commands and prohibitions, warning about judgement and relaying of good tidings. It is said that the words, "this warning is from the first warning" – it is Muhammad or "The Qur'an" in that Allah describbeded both as bringer of good news and a warner. As in,

> {Say: "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and bringer of glad tidings unto people who believe."} Al Ar'af - The Heights v. 188

> {Verily, We have sent you as a witness, as a beaarer of glad tidings, and as a warner.} Al Fath - The Victory v. 48

{A revelation from Allah, the Most Gracious, the Most Merciful.) Fussilat - They are Explained in Detail v. 41

The two are inseperable. Each of the two words means that which all prophets came with – the same warning found in the first books. The word "from the warners" means from the same species – a prophet from the prophets which were sent for the humans, gaining faith and guidance and insight is the best favor one can get.

- The Favor of Faith is the Best Favor

All creation is a sign Allah uses to demonstrate his favors. Allah says:

{"Indeed in their stories there is a lesson for men of understanding. It is not a forged statement but a confirmation of Allah's existing Books and a detailed explanation of everything and a guide and a Mercy for the people who believe.} Yusuf (Joseph) v. 111

{An insight and a reminder for every servant turning to Allah} Qaf v. 8

- All that Allah does is a favor which deserves gratitude and patience.

What happens to a person that's good is a clear outright favor. What happens to him of bad is also good in that it cleanses him of his sins and teaches him patience. There is also Allah's wisdom and mercy which he doesn't perceive. Allah has revealed:

> {Fighting in Allah's cause is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.} The Cow v. 216 - Al Baqarah

In Hadith Prophet Muhammad said, "By Allah, there is no affair which happens to a believer except that it is good for him. If he feels happy and is thankful it is good for him. It he is hurt and is patient, it is good

for him." So either way, Allah's favors are bestowed.[27]

Both states need gratitude and patience, it is obvious that a hurt needs patience. But to be in a happy state also needs patience because it can be a trial which could cause one to forget worship. Truly, the trial of plenty is a greater than that of harm as some past good men have said, "we were tried by hurts and we were patient and we were tried by plenty and were not patient.: Also, in the Hadith, "I seek refuge from the trial of poverty and from the worse trial of wealth."

Poverty serves to improve many but wealth usually improves few. As we know, most who will enter paradise are the poor. All they need do is be patient and thankful. But the rich in their pleasure have difficulty in striving for the hereafter. Allah has revealed:

{And if We give man a taste of Mercy

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[27] In Hadith collection Muslim 2999 Darami 2/318, Ahmad 4/333, 6/15,16 Ibn Hibban 4/243 Al Tabarani in Kabir 7316, 7317, and Abu Naim in Hilya 1/154 related by Suhayb

> from us, and then withdraw if from him, verily he is despairing, ungrateful. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allah). Except those who show patience and do righteous good deeds, for them will be forgiveness and a great reward.} Hud v. 9-11

The one who has bounty needs to be ever thankful and the one who is hurt needs to be patient These two states necessitate the proper response. If not, then punishment is deserved.

Be patient in pain and be thankful in plenty. This is very hard for most people. Allah is giving favors by all these different circumstances, although most people don't realize it. For Allah knows and you don't know. The sins people commit are from themselves and they turn out to be, with the goodness that follows, a favor. And they can serve

as an example to others also by what occurs in the way of guidance and faith and insight.
In Quran, they said:

> {"In Allah we put our trust. Our Lord! Make us not a trial for the folk who are Oppressors.} Yunus (Jonah) v. 85

Allah has revealed:

> {And those who say, "Our Lord! Bestow on us from our wives and our offspring those who will be the comfort of our eyes, and make us leaders for the pious} Furqan - The Criterion v. 74

Make us leaders of those who follow and don't make us a trial for those who are lead astray by us. Ibn Qutayba says that when Allah used the word "favor" in Quran in Sura Al Rahman many times it was to remind us of Alllah's capabilities. To bestow as he wills his favors.

Between the mention of Allah's gifts there is a reminder to understand the favors and repeat the mention of them. In Hadith Hasan by Jaber, Prophet

Muhammad read Sura Al Rahman and then said, "Why are you all quiet? The Jinn responded better than you. When I read to them the verse, "which of Alah's favors will you deny," they replied, " we will not deny Allah's favors, to you is praise.[28]

There are verses in Quran wherein Allah reminds us of His capabilities and Lordship over all and reminds us of His goodness to all. Also we are reminded of His wisdom. All of this is intertwined. All His creation is good and points to His powers. The favor of money and the ability to buy food and drink and housing and clothes is apparent to everyone. This is a sign which points to Allah's favors. The chapter of The Bee (An Nahl) in Qur'an is called The Chapter of Favors.

- The Difference Between Praise and Thanks

Many people say that praise is more common than thanks as it is done for bounty and otherwise. But gratitude is more common for it is by the heart,

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[28]In Hadith collection Tirmidhi 3291 and Hakim in Mustadraak 2/473 related by Jabir

tongue or/and hand. So if there is a favor to all creation, then praise can not be except for this favoring and all praise is due to Allah at all times for all exists as favors to believers. This understanding is for only those who correctly perceive and the Jahamiyya and fatalists don't. Everything is created in wisdom and deserves to be praised for its being thus but the Jahamiyya don't comprehend.

The Salaf way – to Allah is all and all praise be to Him. He is praised for His Wisdom as he is praised for His Capacity and Mercy. As in Qur'an:

> {Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped by He), the All-Mighty, the All-Wise} Al Imran - The Family of Imran v. 18

He is one in His "Godhead" to Him are the attributes of fairness and wisdom. These four qualities are firm amongst the Salaf and they follow them. Anyone who shortchanges the Sunna has short changed Allah's rights.

Jahamiyya and Jabariyya don't confirm Allah's Fairness or Wisdom or Unity over Creation. Also the Mutazala don't confirm tawhid or Allah's Fairness in the matter of good and bad deeds, nor any wisdom or magnificence really when they say that there exists in the universe that which is attributable to other than Allah. This can never be! How can there be wisdom without Allah.

So, if we know that praise is not for anything other than favors, it is confirmed that it is the top of thanks. It is the first part of thanks and praise if it is for favors and wisdom and gratitude for deeds done by Allah's favor and this is worship of His Godship which is inclusive of his wisdom. All of the above refers to the subject of thankfulness.

In the opening prayer "Fatiha" there is much gratitude with Tawhid:

> {In the name of Allah, the Most Gracious, the Most Merciful. All the praises and thanks be to Allah, the Lord of the worlds. The Most Gracious, the Most Merciful. The King on Judgement Day. You (Alone)

we worship, and You (Alone) we ask for help. Guide us to the Straight Path. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as Jews), nor of those who went astray (such as the Christians.} The Opening v. 1-7 – Al Fatihah

{He is the Ever Living, la ilaha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and no one else, and by doing righteous deeds sincerely for Allah's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists.)} Ghafir - The Forgiver v. 65

- On the Matter of Evil

Is praise for every praisd deed really praiseworthy? Is praise due only on deeds of choice? In Hadith

Prophet Muhammad said, "our Lord, to you is all praise – Filler of the earth and skies and anything else you so will, abode of glory and appreciation, More deserving of anything a servant can say, and we are all your servants no one can prevent what you give and no one can give what you prevent. There is no earnestness except from you.[29]

Some classifiers have made the mistake of saying, "The servant spoke the truth." This is not from Prophet Muhammad and it is not concise. For the servant says both truth and error. But truth is what Allah says. (Allah) said:

> {"The Truth is, and the Truth I say"} Sad v. 84

It is clear that praising Allah is the best and truest words a servant can say. We say this in every prayer and every speech and in any affair. For praise is the opposite of censure. Praise is for the best and most

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[29] In Hadith collection Muslim 478, Nisai 2/198 related by Ibn Abbas. Also in Nisai 2/198, 199, Darami 1/301, Ahmad, 3/87 related by Abu Sayiid and Ahmad 4/285 related by Bara Bin Azib

praiseworthy out of love for Allah. As censure is for the bad out of loathing for him or it.

When it is said that The Most Sublime Allah does good and He is Wise and Merciful to His servants, more Merciful than a mother to her child it is incumbent on the servant to love and praise Him. How can they claim that He creates absolute evil with no mercy or benefit to anyone. It makes no difference to Allah whether or not He gives mercy or punishment. And His will is not for the preponderence of goodness in creation. On the contrary both the dispensation of good and evil are equal to Him. He creates merely for torture or evil and does what He does without wisdom. This is what the Jahamiyya say. They say these wrong things and even organize and publish their odious attacks. So many of their scholars hold this opinion and do not fear the masses of Muslims. In this they bring forth Satanic excuses and follow Satan instead of which Allah describes Himself:

> {And those whom they ivoke instad of Him have no power of intercession; - except those who bear witness to the

truth (i.e. believed in the Oneness of Allah, and obeyed his Orders), and they know (the facts about the Oneness of Allah, and obeyed his Orders), and they know (the facts about the Oneness of Allah)} Az Zukhruf - The Gold Ornament v. 86

Allah has revealed

{We wronged them not, but they wronged themselves. So their aliha (gods), other than Allah, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught (to their lot) but destruction.} Hud v. 101

{Whosoever does a righteous good deed it is for (the benefit of) his ownself, and whosoever does evil it is against his ownself, and your Lord is not at all unjust to (His) servants.} Fussilat - Explained in Detail v. 46

How can Allah be an oppressor? Look at what humans have done to each other and how they have not given what's due. Allah punishes them and takes His revenge and this is fair. If he says, "what is done is destiny and not my fault. This is not an excuse as logic states that the right of creation cannot use blind fate as an excuse for anything, so then how can it be used in terms of the Creator's right over his creation.

Allah, the Fair and Wise does not oppress an atom's weight. If good is done he doubles it and gives it a great reward.

So when it is said that "Praise Allah" is the truest thing which can be said it is because Allah does good always in all circumstances and this deserves praise. Praise the sublime most high even if his servants don't know.

- Wisdom in the Creation of Humanity

Allah created the human to be in motion, and there is no doubt that the evil the human does is part of Allah's merciful and wise plan. Some ask, why

could not have Allah created the human state in another way? The answer is then they would not be the human creation and the wisdom in the human state would not then be displayed. As the angels said:

> {And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will you place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be you above all that they associate with You as partners) and sanctify You." He (Allah) said: "I know that which you do not know."}
> Al Baqarah - The Cow v. 30

So if the angels couldn't understand, how can we? Allah describes the human condition in Quran:

> {Verily, man (disbeliever) was created very impatient; when evil touches him; niggardly when good touches him;} Al Ma'arij - The Ways of Ascent v. 19-21

{Man is created of haste, I will show you
My ayat. So ask Me not to hasten
(them).} Al Anbiya' - The Prophets
v. 37

Allah created humanity to neccesitate the demonstration of certain traits, within which is wisdom and mercy and goodness, with evil being one aspect only from the perspective that evil as such can never be attributed to Allah.

From the Causal Viewpoint

This evil stems from the lack of knowledge and/or will for self-improvement. The self was created to seek knowledge of Allah and to love Him. It has been guided to learn and work to support this premise. All of this is from Allah's favor and goodness. But the sinful self when it does not obtain what could complete it, is adorned with what will bring bad deeds through the satans of humans and Jinn. So the deeds are done through lack of knowledge of what is beneficial and through the existence of the evil beings which confuse the self and lead it astray. As we said before, lack is not a characteristic of Allah.

As for the evil ones, they have been created in wisdom. So if one of the reasons for evil deeds is lack of knowledge, this is not due to Allah as complete and total lack is not of Him. Allah creates the evil deed to be activiated by free will. So if the servant knows that Allah created all creation he must be aware of two things: 1. Allah's creation is tied to the concept of destiny and Allah's perfection and His complete dictates, which no one good or bad can evade. He must admit his neediness of Allah and that without Allah's guidance he is lost and if Allah does not grant him repentance he is destroyed. When he is humbled before Allah's might he is a believer to whom Allah shows mercy. Allah guides these to obedience.

When this is admitted, it is evidence against the one who disobeys Allah. He is following Satan and will only increase in evil. As we said our Lord is praiseworthy in and of Himself and for His goodness to His creation He is deserving of the servants acceptance of his decree, due to the wisdom and fairness contained therein. There will never be a decree for a believer that is not fair. If a favor befalls him he is thankful for it has good in it. If

damage befalls him, he is patient for it is good.[30] – Sahih The believer submits to Allah's decree as Allah deserves all praise as he is all-good to his servants.

- The Subject of Evil

Some ask about the Hadith of Prophet Muhammad which says, "Allah never decrees an affair for a believer which is not good for him,"[31] But He has decreed evil deeds which must be punished so how is this good?

If it is decreed that he will be good, he will go for the good and thank Allah for it. If it is decreed he will do evil, it will deserve punishment if he does not repent. If he repents it will be exchanged for goodness and he will be thankful for it. If he doesn't repent, he will be tried with a calamity to purify himself and then when he's patient it will be good

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[30]referenced previously

[31] In Hadith collection Tirmidhi 2165, Al-Hakim in Mustadrik 1/13, Ahmad 1/18, 26 related by Ibn Umar

for him. When Prophet Muhammad said, "Allah's decree for the believer," it means he who doesn't persist in sin, but repents and then does good. So a servant can sin and then enter paradise by this sin by his continuous repentance.

So the sinner needs to be humble and call to Allah seekings forgiveness. He must be aware of his need for Allah, as only Allah can forgive sins. In this manner the sinner receives the good which resulted from a sin which, if he had not commiteed, would never have let him reach the good. The sinner is always in one or two conditions. Either he repents and Allah accepts his repentance and he thereby becomes one of those whom Allah loves or he doesn't and Allah allows a calamity to befall him to cleanse him of his sins and raise him up through his patience in trial.

> As for the words "from himself" – the servant should never depend on himself or feel secure in himself for the self is the place from which evil proceeds. Don't be busy blaming people or fault finding. Look at yourself and seek forgiveness, ask Allah to protect you from the

evil with in yourself and the evil deeds of others. Ask Allah for strength to obey His orders. In this way you can gain all the benefits and prevent all the evil.

The best innvocation is found in the last part of Sura Al Fatiha:

> {Guide us to the Straight Way. The Way of those on whom You bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).} The Opening v. 6-7 – Al Fatiha

If Allah guides him to this straight path and supports him in doing acts of obedience and leaving off acts of disobedience, then evil will not touch him, either in this world or the hereafter.

Sin is a necessary aspect of the human's self. The self is in need of guidance at every step. It is more in need of guidance than of food and drink. It's not as some commentators say, "he has been guided so why then ask for guidance?" What is meant is

persistance or increase in guidance. The servant needs Allah in every day circumstances to inspire him. It's not enough to have knowledge, but one must perform correct deeds accordingly, or else the knowledge will be held against him. The servant needs Allah to give him the capability to act with these good intentions. He will not be guided to the straight path of those Allah has favored of the prophets and righteous and martyrs without the knowledge and will and capability for it.

On this point there are innumerable factors and that's why we are ordered to say the Fatiha[32] in every prayer, in order to leave his affair to Allah. There is nothing more necessary than this prayer. When you see the ignorance and oppression which exists in the humans and jinn causing such wrong you know that by the mercy and favors of Allah this plea can be the reason for good and a barrier from evil.

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[32] A Muslim in his obligatory daily prayers repeats the Fatiha 17 times

Lessons in the Prophet's Stories

Allah never relates a story in the Qur'an except that He gives in it a lesson which contains our needs and best interests. If there were not in the human the same traits as those who denied messengers before, like Pharoah, we wouldn't need the lessons but

> {Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment.} They are Explained in Detail v. 43

> {No Messenger came to those before them but that they said a sorcerer or a madman.}The Winds that Scatter v. 52 - Zariyat

> {And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the

signs for people who believe with certainty.} The Cow v. 118 – Al Baqarah

And the Jews say; 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be upon them, how they are deluded away from the truth! Repentance v. 30 – At Taubah

As Prophet Muhammad said, "you will follow the ways of those before you step by step, yard by yard. If they enter the hole of the ground hog, you will enter too. They said, "Jews and Christians?" Prophet Muhammad said, "Who else?"[33] And "My people will take what others took bit by bit, more and more." It was said, "Who, oh Rasul, Persia and

[33] In Hadith collection Al Bukhari 3455, 7320, Muslim 2669, Ahmad 3/84, 89, 94 Ibn Abi Asim in Sunna 74, 75 related by Abi Sayyid Al Khudari

Rome?" Prophet Muhammad said, "Who else?"[34]

At the battle of Hunayn there was a tree called Dhat Anwat which the idolators used to hang their swords on because they thought it was blessed. Some asked the Prophet, "Oh Prophet give us a tree Dhat Anwat like that which they have.: Prophet Muhammad said, "Allahu Akbar, you said as did the Israelites to Moses, give us a God as they have (idol): it is the way you will follow those who came before you."[35]

Qur'an has elucidated that bad deeds are from the self even though they occur as destiny from Allah.

- The Worst Evil Deed

The worst evil deed is to deny Allah the Creator or to associate anything to His power or to feel anything or anyone is equal or a peer to Allah or that there could be a God other than Allah (as Pharoah wanted to be worshipped.

[34] In Hadith collection Al Bukhari 7319, Ahmad 2/325, 336, 511 related by Abu Hurayrah
[35] In Hadith collection Al Tirmidhi 2180, Ahmad 5/218 related by Lathi

Fir'aun (Pharoah) said:

> {"O chiefs! I know not that you have an ilah (a god) other than me, so kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a lofty tower in order that I may look at the God of Moses; and verily, I think that he is one of the liars."} The Narration v. 38 – Al Qasas

> {And Pharoah said: "I am your Lord, most high,"} Those Who Pull Out v. 24 - An Nazi'at

And he said to Moses

> {Fir'aun (Pharoah) said: "If you choose a god other than me, I will certainly put you among the prisoners."} Ash Shu'ara - The Poets v. 29

> {Thus he [Fir'aun (Pharoah)] befooled and misled his people, and they obeyed him. Verily, they were ever a people

> who were Fasiqun (rebellious, disobedient to Allah} Az Zukhruf - The Gold Adornments v. 54

Iblis wanted to be worshipped instead of Allah and wanted all to obey his commands and not those of Allah. These traits in both pharoah and Iblis are the greatest extent of ignorance and oppression. There is found in the human and in the jinn some of these same qualities. If Allah doesn't send His help and guidance, all would fall into the same sins as did Pharoah and Satan. Some learned men say that there exists in all of us, aspects of Pharoah in that we want to be above the rest and to be obeyed.

- Love of Position and Leadership

The self is charged with love of leadership and position according to his circumstances. Each one turns to those who accord with his desires and hates those who disagree as in:

> {Have you seen him who has taken as his god his own desire? Would you then be a wakil (a disposer of his affairs or a watcher) over him?} The Criterion v. 43

Whoever agrees with their desires, they patronize even if he is a kafir or mushrik. And those who do not go along with their desires, they take as the enemy even if they are pious ones loyal to Allah. This is just like Pharoah's behavior. One such as this wants to be obeyed although he doesn't have what Pharoah had in terms of deeds or authority. But when they are called to obey and worship one Allah only, they respond the way Pharoah did to Moses. Many people who have faith and sense don't want to be Pharoah but they demand what he demanded. If he's a Muslim, he's required to obey even if it's against Allah and a sin. Those who lie and deny Prophet Muhammad want their desires followed and these wishes are dearer to them than what Allah wishes. This resembles the state of Pharoah. A learned shaykh[36] loves those who esteem him more than those who debate him.. Or perhaps he will hate who debates him out of envy as the Jews did when Prophet Muhammad was sent.

> {They (think to) deceive Allah and those
> who believe, while they only deceive

[36]Islamic Scholar

themselves, and perceive not.}
Al Baqarah - The Cow v. 9

{And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence. (i.e. Prophet Muhammad and whatever was revealed to him).} Al-Baiyinah - The Clear Evidence v. 4

And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them (i.e. Jews and Christian)after them are in grave doubt concerning it.} Ash Shura - The Consultation v.14

The deeds of the Israelites are like the deeds of Pharoah. Allah informs us of them as He informed

us of Pharoah and He sent to them those who avenge Him from them. Allah says of Pharoah:

> {Verily, Fir'aun (Pharoah) exalted himself in the land and made its people sects, weakening a group among them, killing their sons, and letting females live. Verily, he was of the corruptors.} The Narration v. 4

> {And We decreed for the Children of Israel in the Scripture that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant.} The Journey by Night v. 4 – Al Isra

> {That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious.} The Narration v. 83 – Al Qasas

Allah created creation to worhip Him, to remember

Him and to thank Him. He sent prophets and books in order that all would worship one god and all religion would be for Allah only. And that Allah's words would be uppermost as all prophets were sent with the same message.

> {And We did not send any Messenger before you but We inspired him (saying) La ilaha illa Anna [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)."} Al Anbiya - The Prophets v.25

> {And ask those of Our Messengers whom We sent before you: "Did We ever appoint (gods) to be worshipped besides the Most Gracious (Allah)?"} Az Zukhruf - The Gold Adornments v. 45

Allah ordered all the prophets not to divide or differ

> {Truly! This Ummah[37] is one and I am

[37] The word umma refers to mankind who were born pure in instinct that their Creator and Lord is One!

your Lord, so worship Me (Alone).} Al Anbiya' - The Prophets v. 92

> {O (you) Messengers! Eat of the food Allah has made legal and do righteous deeds. Verily I am Well-Acquainted with what you do. And verily! This your umma is one, and I am your Lord, so keep your duty to Me. But they have broken their command among them into sects, each group rejoicing in his own.} The Believers v. 51-53

All commentators such as Qatada, Ibn Abbas Dahak, Ibn Abi Hatem said, it means that all religion is one because Allah is one but the laws differ in actuality.

- The Meaning of Umma

> {Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.} The Gold Adornments v. 22 – Az Zukhruf

As the word "path" and the umma also lead to good as the Imam leads the people and as Abraham was made leader by Allah

> {Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanifa (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun idolators.} An Nahl - The Bee v. 120 – An Nahl

Allah ordered the Prophets to make their religion and ummah one and not to divide.

> {He (Allah) has ordained for you the same religion (Islam) which he ordained for Nuh (Noah), and that which We have inspired in you (O Muhammad), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus) saying you should establish religion and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun, is that to which you (O

> Muhammad) call them. Allah chooses for Himself whom he wills, and guides unto Himself who turns to Him in repentance and in obedience.} Ash Shura - The Consultation v.13

As such prophets ratified each other and did not divide their message.

- Sincere Ones Follow Prophets

Those of the obedient scholars and princes and kings followed the prophets and ordered what Allah ordered and called for what they called for and loved those who did like wise. Allah loves these for He loves the ones who love Him and call for all religion to be for Allah. But those who hate to be called or warned and wish that they themselves be obeyed and worshipped have a portion of Pharonic behavior.

Whoever demands to be obeyed apart from Allah is like Pharoah. If he wants to be obeyed with Allah then he wants people to take him as a peer to Allah in that they love him as they love Allah. Allah has ordered that no one be worshipped except Him, that all loyalty be to Him and that all rely on Him and

seek only from Him. Those believers who follow the prophets order the same as the prophet did.

He knows that it is Allah only who favors him and lets him do good deeds which in turn benefit others. Therefore thank Allah when things are made easy or when by Allah's will, you receive any benefit through others who offer you sustenance, knowledge, victory, etc.

There are some who seek the favors of others to fulfill their desires. There are also those who seek to be obeyed and magnified. They remind others of their deeds by saying, "Look what I did for you." This type does not worship Allah nor does he seek his needs from Allah. His deeds are not for the sake of Allah. He is a show off. Allah destroys the benefit of the charity given by these types.

> {O you who believe! Do no render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen, and he does not believe in Allah nor in the Last Day. His likeness is the likeness of a smooth rock on which is a

little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.}

{And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their ownselves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is the All-Seer of what you do.}
The Cow v. 264-265

Companions of the Prophet such as Qatada, Shabi, and Kalbi explained that the giver gives to certify his reward from which he has been promised. He knows that whatever he spends is better for him than what he withholds. Therefore the giver expects to be granted whatever he gets here and in the hereafter by Allah only, not by the one who received the favor he

gave. As a man who says: Give the servant some food and I'll pay for it. Allah has favored him by his giving just as he favored the servant who received the gift.

Why Trials by Sin?

It is said that the servant is tried by sins which occur by Allah's creation as a punishment for his not doing that which he was created for and is instinctively programmed to do, which is worhsippping Allah only. Prophet Muhammad said, "Every new born is born with pure instinct." And in Qur'an

> {(So set) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which he has created mankind. No change let there be in Allah's Creation, that is the straight religion, but most of men know not.} Ar Rum - Rome v. 30

When he didn't do what he should have as Allah ordered, he gets punished. He allowed Satan to

embellish his wrong doing and disobedience.

> {(Allah) said (to Satan): "Go, and whosoever of them follows you. Hell will be the recompense of you (all) – and ample recompense. "And Istafziz (literally means: befool them gradually) those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways – usury, etc. or by comitting illegal sexual intercourse, etc.), and make promises to them.: But Satan promises them nothing but deceit. "Verily! My slaves (i.e. the true believers of Islmaic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."} The Journey by Night v. 63-65

> {Verily! He has no power over those who believe and put their trust only in their Lord (Allah). His power is only over those who obey and follow him

> (Satan), and those who join partners with Him.} The Bee v. 99-100 An Nahl
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> {Verily, those who are Al-Muttaqun (the pious), when an evil thought comes to them from Shaitan (Satan), they remember Allah and they then see aright But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.} The Heights v. 201-202 – Al A'raf

- Sincerity is a Cure

To be sincere in Islam prevents Satan's gaining authority. As Allah protected Yusuf (Joseph) from illegal sexual advances:

> {And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided servants.} Yusuf (Joseph) v. 24

When the servant sincerely worships Allah it prevents the opposite – worship of Satan. When the opposite occurs and he neglects the performance of worshipping Allah for which he was originally created, Satan embellishes the doing of evil deeds. This occcurs due to his lack of piety.
His not doing good deeds is not an actual fact that Allah created. On the contrary, it is a negative condition which is punishable for the reason that he did not do what he was created to do and ordered by Allah to do.

Is merely the lack of doing what is ordered punishable? There are two views. Most say there is not punishment for an absolute negative state but there is a punishment for leaving off doing a deed once it is actually realized as such that it is a known fact.

Another group, among them Abu Hashim, say that the lack of fulfilling commands is in itself punishable, as sin is punishable by fire, etc.

Another view mid way between the two states that he is punished for his not doing what Allah ordered by his commission of evil deeds, not by the

punishment for them. And that he should not be punished for them until a messenger has been sent. When he then disobeys the messenger, he deserves full punishment. First, he should be puished in the hopes that he will stop doing evil and repent. He is like a young boy who doesn't know what's good for him but does what might harm him. His sin is not recorded however until he reaches maturity and then he is punished. But if he gets accustomed to doing evil deeds it might be a reason for his disobedience after maturity. But he is not punished except for his actual sin after he has been aptly informed. As for the commission of evil deeds they are a result of his not doing good deeds.

- Evil is Never Attributed to Allah

Evil can never be attributed to Allah. For if Allah created all the deeds of his servants they were created for obedience and mercy and favors. His creation of evil deeds likewise is for the reason of wisdom and mercy. This is fairness at its utmost in that Allah never allows any injustice or oppression.

People oppress themselves and the oppression is of two types.

1. Their lack of doing good deeds.
2. Their doing evil deeds.

The evil deeds they did were created as a punishment for their leaving off the good deeds for which they were created and ordered to do. For every favor there is blessing and for every disaster there is fairness. Whoever really understands Qur'an can see that in general when Allah mentions the creation of disbelief and disobedience it is in conjunction with recompense:

> {And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.} Al An'am - The Cattle v. 125

> {And (remember) when Musa (Moses) said to his people: "O my People! Why do you hurt me while you know certainly

that I am the Messenger of Allah to you? So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are Fasiqun (rebellious, disobedient to Allah).} The Rows or the Ranks v. 5

{But he who is a greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna (goodness) We will make smooth for him the path for evil.}
Al Layl - The Night v. 8-10

These verses clarify the aforementioned point that one is punished for doing what he shouldn't as well as not doing what he should.

There is no doubt that humans have a will to act. When it is not used for good, it is used for evil. This is from Allah's fairness. This reality is connected to the subject of the heart. It is said about the self, if you don't control it, it controls you. This contradicts the fatalist liars who say that actions are not created. To them, disbelief and disobedience and its corresponding punishment are for no reason and with no wisdom.

When Allah lets them fall into their sins it was because they did not do what they should have. They oppressed themselves – Allah never oppresses.

It is said, "I oppressed him when I shortchanged him his right." Allah says: in Qur'an

> {Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.} Al Kahf - The Cave v. 33

Many say that Allah creates the deeds to be recompensed i.e. he created obedience and the obedient. There's no problem in this regard. Yet they say he didn't create sin originally but created it as a recompense for the oppressor. We say the first time you sin-sin happens i.e. Allah did not cause this happening, you did. They don't debate the creation of deeds except in this respect.

We say that of necessity Allah is the creator of everything, but the first sin which happened is created. It is a punishment for the servant not doing what he should have. Lack is not attributed to Allah

although we say he created everything. What occurs as sin is a result of the lack of the servant's not doing what they should, not any lack on Allah's part. As long as you are not completely sincere in all our actions you will fall victim to the snares of Satan. Allah especially chooses whom He guides as a mercy from Himself.

> {Neither those who disbelieve among the people of Scripture (Jews and Christians) nor Al-Mushrikun (the idolators, polytheists, disbelievers in the Oneness of Allah, pagans, etc.) like that that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty.} The Cow v. 105 Al Baqarah

In His wisdom He knows what's best. As He gives physical power to some and not others. Sickness is also subject to Allah's wisdom. I hope this clears up any problems on this subject.

The Recompense for a Lack of Faith

Allah says in Qur'an of those without faith.

> {And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein, Say: "Signs are but with Allah and what will make you perceive that if it (the signs) came, they will not believe?" And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.} Al An'am - The Cattle v. 109-110

This occurred after they received the message. Some say that it only occurs after they have heard the message and denied it. The punishment is due for lack of faith and giving a lie to Muhammad. They say they were busy eating, drinking, buying, selling, traveling and don't deserve to be punished. Because of all that prevented them from belief. There are those who say it's enough to be against faith to simply not believe and not practice. This is a clear fact.

Favors from Allah – Evil Deeds from the Self

Deeds and their recompense can be divided between those attributable to Allah and those attributable to the self. Evil deeds, which are a disaster here and in the hereafter, have no other reason except the sins which stem from the doer. Favors however are due to Allah's grace and goodness. They occur with or without the recipient's knowledge. Allah does not decree just the recompense but adds to it. The recipient cannot exactly fathom how and why. He must know only that it is from Allah and no one else. He must depend only on Allah. As all Allah's creation is a blessing, Allah deserves complete and absolute gratitude, no one else.

Gratitude is expressed for the realization of Allah's favors such as children and those who are good to us. Hadith "whoever doesn't thank the people, doesn't thank Allah." However no one should thank the disobedient one or obey him. Allah's the bestower of his great favors which no one can truly appreciate.

{And whatever of blessings and good

things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.} The Bee v. 53 – An Nahl

{Whosoever does a good deed, it is for his ownself, and whosoever does evil it is against (his ownself). Then to your Lord you will be made to return.} Al Jathiyah - The Kneeling v. 15

- There is no Obedience to Anyone in Disobedience to Allah.

In Qur'an:

{And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.} Al 'Ankabut The Spider v. 8

{But if they (both) strive with you to

make you join in worship with Me others
that of which you have no knowledge,
then obey them not, but behave with
them in the world kindly, and follow the
path of him who turns to Me in
repentance and in obedience. Then to
Me will be your return, and I shall tell
you what you used to do.} Luqman v. 15

And in hadith, "the Muslim is to hear and obey in good times and bad and in pleasant things and hated things, whoever does not order disobedience to Allah, and if he orders disobedience to Allah then there is no hearing and no obedience.[38]
And in hadith, "Obedience in the good,"[39] and "Whomever orders disobedience to Allah, don't obey him."[40] And in hadith, "There is no obedience

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[38] In Hadith collections Al Bukhari 2955, 7144, Muslim 1839, Abu Daud 2626, Nisai 7/160, Ibn Majah 2864, Ahmad 2/17, 142 related by Abd Allah Ibn Umar
[39] In Hadith collections Al Bukhari 4340, 7145, 7257, Muslim 1840, Abu Daud 2625, Nisai 7/159, 160, Ahmad 1/82, 94, 124
[40] In Hadith collections Ibn Majah 2863, Ahmad 3/67

to any created thing in disobedience to the Creator."[41]

Know then that all favors come from Allah and that it is impossible that anyone else can bring them, and that good can only be brought by Him and evil can only be removed by Him.

> {Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it, and whatever he may withhold, none can grant it thereafter. And He is all All-Mighty, the All-Wise.}
> The Originator of Creation v. 2 - Fatir

Your dependance and yearning and supplication should be only for Allah. When you realize the extent of Allah's deserving our gratitude and appreciation of His boundless favors you know with certainty that you should trust and depend with sincerity on Him. If one says that all is from himself

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[41] In Hadith collections Ahmad 4/426, 427, 432, and 436, Al Hakim in Al Mustrdrak 3/443, Al Tayalsy 856, Al Haythamy in Majamu Alzuwad 5/226, Al Bazaar and Al Tabarani in Al Kabir and Al Awsat

he's wrong. For there is that of which he has no knowledge. There is that of which he has done nothing. Allah is the bestower. There is no power except in Him. The self causes evil. Be sure and know exactly from whence it came. Ask forgiveness for what you did and repent. Ask for Allah's help and seek refuge for the deeds you have yet to do. As a righteous one once said, "Don't yearn except for your Lord and don't fear except your own sins."

This differs from those who say (Jahmiyya) that Allah punishes for no reason, as He punishes the children of unbelievers who have done nothing. They say to fear Allah absolutely whether you have sinned or not as you would fear a lion or an aribitrary ruler who cares not for his deeds and punishes indiscriminently the guilty and the innocent. If the servant of Allah believes the Qur'anic verse which says that he is not punished except for what he sent forth he knows that all distress is brought on by his own deeds. In Hadith it says, whatever befalls a believer of worry sorrow or

distress, even a thorn prick, serves to expiate his former mistakes. [42]

The Evil Self and Its Outcome

An evil deed of the self and a blameworthy fault are referred to in Qur'an.

> {The bad is for the bad and the good is for the good (referring to things or people.} An Nur – The Light v. 26

All the upright predecessors of the Ahl Assunna said: The low class types speak in a base fashion. And some say, "Base words and deeds are from the low base types. Allah says in Qur'an:

> {See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky. Giving its fruit at all times, by the Leave of its Lord

[42] In Hadith collection of Al Bukhari 5641, Muslim 2573, Tirmidhi 966, Ahmad 314 18-19, 24, 38, 48, 61, 81 related by Aby Sayid Al Khudry

and Allah sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of the earth having no stability.} Ibrahim (Abraham) v. 24-26

{Whosoever desires honour, power and glory then to Allah belong all honour, power and glory (and one can get honour, power and glory only by obeying and worshipping Allah (Alone). To Him ascend (all) the goodly words, and the righteous deeds exalt it, but those who plot evil, - theirs will be severe torment. And the plotting of such will perish.} Al Fatir - The Cleaving v. 10

Words and deeds characterize the speaker and/or the doer. If the self is filled with evil it is not going to speak except as befits evil. A scorpion can't live as a domesticated cat

Whoever wants one who lies to testify will never prosper. As one who wants the ignorant to teach or

to render legal juris prudence, or to let the crippled coward fight or to let the fool who doesn't know anything direct the affairs of the people .These scenarios bring about corruption on the earth. Beyond a doubt it is as though you try to float a rock on the surface of the water, or you yourself try to float towards the sky in the wind.

The base evil self doesn't belong in the paradise wherein there is no evil whatsoever otherwise then corruption would be acceptable as the goal of any self is to enter eternal paradise. The contrary is possible if and when there is repentance and cleansing of the evil self.

"Those believers when they are saved from the eternal hellfire will walk across a slender trail half way between the paradise and the hellfire. Wherein they will relate the various oppressions they experienced in their lives on earth wherein there will occur a sort of purification of the self before they will be given permission to enter paradise. I swear

by him in whose hand is my life one will know his place more than his own home."[43]

This cleaning purifying purge occurs as in the melting of gold whereby the impurities are cast off So if this occurs to the believers, how then can a sinner with no good deeds to his credit ever hope to cross over the aforementioned trail"

Therefore the reasons for success are established. They are recompense from the Benefactor who is Alive and Omnipresent and Ever Lasting. He is the First, Last and Always.

Once the human knows that evil deeds are from himself he will never wish for total happiness, due to the evil within himself. On the contrary he will realize the truth of the verse:

> {It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and

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[43] In Hadith collection Al Bukhari 2440, 6535, Ahmad 3/13, 63, 74 related by Abi Sayyid Al Khudri

Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah.} An Nisa - The Women v. 123

{So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it.} Az Zalzalah - The Shaking v. 7-8

He will know that his Lord is Knowing Merciful and Fair and All-Forebearing. His works stem from laws which are just and good. All favors from him benefit, and any trial from him is fair.

Prophet Muhammad said in Hadith, "The Right Hand of Allah is abundant. Spending does not deplete it day and night. Have you seen what he has spent since He created the earth and skies? It has not depleted what He holds in His right hand. The justice, which is in His other hand, rises and lowers.[44]

[44] In Hadith collections Al Bukhari 4684, 5352, 7411, 7419, 7496, Muslim 993, Tirmidhi 3045, Ahmed 2/313, 500 related by Abi Hurayrah

And finally:

> {If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).} The Women v. 31 – An Nisa

Allah's promise is true.

STOP AND THINK

from Ibn Al Qayim Madarig al-Salikiin
and from Tathir al Jinan wa-al-Arkan
from the diseases of Shirk and kufran
by Ahmad Ibn Hajr Al Butami

Um Salah